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HERE AND THERE IN THIS ISSUE

This is Station ICRE! I am the *International Journal.* : is a pleasure to broadcast a few radiograms from the Iay issue.

* * *

Listening in on the field the Board of Editors heard ne of our subscribers ty "If some of our wivel chair theorists ould only touch their oes to the sod and tell s something from *ex-erience!*" A good sug-estion, eh? Imme-iately the Board arted hot-footing for olks who could write om field experience. ven the chairman ent browsing in Ohio. f you cannot stand the hock of a new idea, on't read what he ays.

* * *

Religion and Power! typical Methodist tterance by one of hem. President Eisel-n knows from expe-ience that "Religion s the power of God."

* * *

Now take a deep reath and try your ungs on two big triple-ointed words. *Corre-ation! Integration!* If ou are still alive, let Hall, Elliott, Book and thers speak to you ut of their experience. omeone has said that rganizational rela-ionships in the local hurch must pass hrough three stages of volution—cooperation, orrelation and integra-ion because, said he, 'this process corresponds to three stages in human relation-hips—acquaintance, courtship, and marriage."

* * *

If I should use the term "project" you would auto-natically say "Erwin Shaver." The only time this scribe ever saw Shaver without a snappy reply was when some-one accused him of teaching the project method by lec-turing. To convince yourself that his observer was wrong read his account of an experience he had in camp last summer. After Shaver's discussion if you want to know what an entire camp curriculum looks like let Roy Burkhart tell you.

* * *

Why can't this vex-ing building problem be settled once for all? Well just because our old friend *experience* is all the time dis-covering something new under the sun, Solomon to the con-trary, notwithstanding. Be sure to read Tralle's discussion.

* * *

It seems that moth-ers and daughters are so busy that a special week has to be planned in order that they may have a heart to heart talk. You may have some ideas of your own for this week but compare notes with some of your friends as given on page 22. The children, too, have their week. Broadcast it to your friends.

* * *

Did your commun-ity get a jolt when that stubborn public-school board would not cooperate with the weekday church school? Maybe there is a reason. Consult Dr. Forsyth before ask-ing for another inter-view with the board.

* * *

Now stand by for a moment, please, while I connect you with Station WSSA, from which you will receive the latest news on the plans and programs for those seven thousand delegates who look for you at Los Angeles.

—*The International Journal.*

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EDITORIAL

Cover Page

IE COVER page this month is a moonlight scene aken on Lake Junaluska. Lake Junaluska, North lina, is the home of the Southern Methodist mbly and the scene of the summer leadership ities of that denomination. It is twenty miles ı of Asheville, North Carolina, in the heart of Blue Ridge mountains—"In the Land of the Sky." a place of rare beauty with a delightful summer ate.

aders in the various activities of Methodist Episcopal Church, h, come to Lake Junaluska an- y from all over the territory red by that church. A coopera- school between Duke University the General Sunday School Board s graduate and undergraduate ses in Religious Education, Bible, ions, and related subjects. The ls and lodges provide excellent rtainment throughout the season h opens in June and closes in ember.

ne Superintendent of the Southern hodist Assembly is Rev. Ralph Nollner, Lake Junaluska, North olina.

rship and igious Growth

O WE GRANT to worship its rightful place in the church ol? Unless we give this question e than superficial attention our ver is likely to be a conventional s!" Have not our one time "open- exercises" changed to truly wor- ful assembly periods? There is an abundance of printed material ne form of *helps* for leaders second uantity only to the many current *n helps*. There is an increasing unt of literature on worship, particularly on the olem of the junior church, much of it of excellent cational value. Some will willingly volunteer the ion that there is already too much emphasis upon ship. If they judge with reference to quantity only, may be right. Most worship assemblies at one e or another are criticized because they intrude n our class periods, and the cause of this is not al- s a tardy audience, but often a program which is gether too long.

ut there is still too much thinking about worship erms of either the prelude or postlude to other edu- onal enterprises; worship is believed to be chiefly eans by which we may induce a religious experience, a religious experience itself, an experience of fellow- with God. True enough, we speak of lifting all our class activities and other enterprises to the level of worship. But when we ask what that means, particularly in teaching methods, most of us are eloquently silent. At what time in our classroom work do we need the worship experience? We seem to know when we need discussion, or further investigation, or a particular activity. At what points in our group enterprises, for example, do we need forgiveness or a greater portion of trust in each other? When, in what sense, and how do we seek after worship itself as religious growth?

My Mother

WITH masses soft
Of snowy hair,
With dear face lined
By heavy care,
My Mother.

With trembling hands
All worn, but still
Serving and toiling
And soothing each ill,
My Mother.

With love divine
That in its sweep
Balm, healing, joy,
All good doth keep,
My Mother.

A weary child,
My head found rest
Safe cradled there
Upon her breast,
My Mother.

Now older grown,
My aching heart
Finds refuge there
From pain and smart,
My Mother.

And Heaven itself,
All pearl and gold
Will lovelier be
Because 'twill hold
My Mother.

—*Minnie E. Kennedy.*

Education Tested By Religion

IT SEEMS clear to us that certain central developments in modern educational theory and practice tend to meet the test of life's highest values with increasing significance. Education conceived in terms of a life process brings us nearer to the abundant life, provided, of course, that training for the vocation of living keeps in mind living in the inclusive sense. In the many character-education studies general education and religious education ought to come closer together, each contributing of its best.

More specifically, the emphasis which education places upon pupil initiative, interests, motivation and purposes is bringing us nearer to the ideals of the Master Teacher who insisted upon the sacredness of personality. Such sacredness was for him not limited by considerations of lengths of days, and so he set the child in the midst at a time when the world was safe chiefly for middle age and the years beyond, and not for childhood and youth. Granted education in terms of growth, it follows that vital growth must be from within.

Yesterday the perfect pupil was the child who conformed to adult patterns of thought and even of emotions. When youngsters apparently think as their elders do how certain the latter are that real thinking has taken place! The sentiments of these little ones are not confined by the boundaries set by adult prejudices except as they are made to fit certain molds even as in the realm of what too often passes for intelligence. Through their refreshing idealism they often see just ahead the kingdom that is to be while in our blindness we have called them rebellious. It is but one step forward when the pupil purposes to give meaning to the whole of life, and to achieve good will which is for him the will of God. Herein lies a challenge for religious education, that real educational progress might move well within its special area of endeavor.

What Is the Heart of the Youth Movement?

WHAT IS YOUTH seeking with such persistent, passionate quest? "Life! More life, richer life—to see life, to know life, to possess life." The moving picture draws twenty million people every day and many of them are youth. The picture has life—it moves. We judge a leader by the extent to which he can put life into a situation; an artist or an author by the extent to which he is in contact with life. And yet with all our seeking after life, do we really achieve? Youth are certain that most of us live with a slower pulse-beat than is our right, making a living but failing to live creatively.

As a whole youth are not in revolt against the church. It is estimated that over five hundred thousand Protestant young people were in church conferences of one kind or another last year. More youth are lined up with the church today than ever. They worry little over the supposed conflict between science and religion. They face this and other problems with open minds and a passion to know. They are concerned about the barbarism of war, race hatred, industrial autocracy, social inaneness and morbidness, and a new technique of relationships.

But the heart of this quest is for new experience with God in modern life, more revealing, more satisfying—an insight reaching through the mass of things and grasping the reality which life hides. It is not dogmas about God; but God himself that they seek. Youth realize the truth of the words of Jesus that the pure in heart shall see God, and so they are on a quest for helpful and wholesome living and for right relationships as an outlet to their inner discoveries of God. They look to the Bible as a book of life. They look to science as a great gateway to the heart of God.

Youth look to Jesus because he did not try to prove things; he made searchers feel the truth. He did not argue, but, as someone has said, "He made men feel God always and everywhere present, to whom we can bring the questions we cannot solve, the sins we cannot cleanse, the sorrows we cannot heal." They look to Jesus because he had power in himself. He did not talk about the power of someone else. Youth feel the lack of reality as they with their elders are lost in the routine of meetings and the maze of illusive words. They feel the stinging rebuke of the oriental who declares that the ideal of the western religious leader is "not to *realize* God" but "to win men to the true faith."

Youth care little for rules or routine; they want reality, faith, discernment, completeness in living; and the best of them will pay any price.

I Am Experience

I am Experience.
I am an unseen Maker of Men.
I am an unheralded Architect of Character.
I never sleep.
I never slight my Task.
I never turn my work over to other hands.
When formal lessons are ended I still work on, faithful to my ceaseless task of shaping the Soul of Childhood and Youth.
When school "lets out" I alone walk homeward with every pupil and go on and on at my endless joy of carving the Outlines of Character.
I am the Cross-roads where Human Desire meets Opportunity and from which the two move out in the direction that Purpose determines.
I am the moment when Human Interest takes the dead things of life—Stones and Trees and Houses and Books and Lesson Materials—and sets them in the center of a soul, surrounded by a Glow and a Love, and makes Christian Qualities out of them.
I am that out of which you have come.
I am that by which you find meaning in life today.
I am that into which you move tomorrow.
I am the plan of God by which Human Life is to go on in Growth forever more.
I am Experience.

—*P. R. H.*

Cooperative Research in Religious Education

A RECENT editorial in the *Journal of Educational Research* asserted that "further progress in the professional development of the field of education will be founded upon sound and far-reaching programs of cooperative research rather than the present policy of competitive research."

The studies that are now being developed through various committees of the National Society for the Study of Education and of the National Education Association tend to confirm this editorial observation. Cooperative research is gaining in favor in local communities as well as among national agencies. The trend toward integration of research projects in public education may be a lesson to the many religious organizations that are now undertaking research activities in one form or another. If there is any point at which interdenominational cooperation is possible and desirable it would seem to be in the field of research. Facts are facts and it will be mutually advantageous to the several denominations and to those organizations that are extra-denominational in character to gather facts and make them available to each other as economically as possible.

A significant step promising closer integration of research activities was taken by the International Council last February when an advisory section on research was established. During the February meeting several important group conferences were held by those most interested in curriculum research. Out of these informal conferences have developed certain forms of cooperation that should result in real gains to the various denominations that are working through the Council. If instruments of research together with the analysis and evaluation of data collected, can have the joint effort of the best research leaders in all communions, the achievements in the field of curriculum construction should be at least equal to those that may be made by each denomination working independently.

The Modern Home

THE MODERN home is not only a place where people do not pray but also a place where people do not play. A director of physical education in the Cleveland Junior High Schools said recently that out of 800 junior high school boys, 8% stayed home nights. This means that 92% of these boys go outside the home to play. Does such an arrangement give the home its rightful place in character development of the child

byterians Serve versity Youth

IE PRESBYTERIANS of Illinois have just brought to successful completion a campaign for 000 for the establishment of a foundation at the ersity of Illinois. Initial impetus was given this ct through the offer of the late Senator McKinley nate $200,000 for the student center there to be l the McKinley Foundation, if the Presbyterians of tate would raise an endowment of $400,000 for its tenance and operation.

e University of Illinois enrolled over 13,000 stu- in 1927, which ranks it as third among American ersities, although it was the last of the great vestern institutions to be founded. The Mc- ey Foundation, along with several other denomina- l foundations, should prove to be a vital factor in religious life of this great university center. In y respects the state university has become a egic moral and religious battle ground. When ion cannot be taught as an integral part of the ersity curriculum by virtue of the separation of ch and state, the problem of religious education mes a challenging issue.

ne way looking toward a solution of this problem is ugh the establishment of denominational founda- . While such denominational projects are render- necessary service, it remains to be seen whether or several separate denominational enterprises will be able to make a sufficiently vigorous impact the religious life of the youth of the university whole. Ultimately there probably will have to be e form of inter-church cooperation which will ude not only Protestant groups, but those of Jews Catholics as well. It is conceivable also that ugh the influence of such inter-church cooperation the university campus, religious education may tually be made an integral part of the university iculum.

Teen-Age Leadership

asked a number of denominational leaders, "What is the most needed sis in present day religious education?" Dr. Owen C. Brown, Editor-in- Department of Sunday School Publications, The American Baptist Publi- Society, gives his answer in this editorial.—Editor.)

INETY PER CENT of the crimes in America, according to statistics, are committed by young le from sixteen to twenty-four, and nearly all of are non-Sunday-school goers. Captain Duncan heson of the San Francisco police says in all his e experience he has seen but one boy who was a l in both high school and Sunday school come the hands of the police. On the other hand more 90% of the ministers, missionaries, and other full Christian workers made their decision in this e range of years.

ne teen age is the time of vital issues which make ife good or bad, strong or weak, helpful or danger- The calamity of it from the standpoint of the ch school is that we let them slip from our doors he very years that they need us most. Ninety cent of those who leave Sunday school drop out in teens.

ne children's division has the best organization, the leadership, the best materials, and equipment of the entire school. Boys and girls are led along with enthusiasm through instruction and devotion. They come to know about Christ as their Friend and Savior. Many of them near the twelfth birthday profess conversion and unite with the church.

Then they go into the intermediate class or department and find a lack of training, a lack of faithfulness, a lack of adapted teaching and leadership, a lack of united effort, and there is a drop in interest, a drop in study, and a drop in attendance. The pull *in* is weak, the pull *out* is strong and away they go—down and out. How can this condition be remedied? There is one sure cure—consecrated, well trained *teen-age leaders.* The church school that can discover, enlist, and train leaders can do anything that really needs to be done.

If you do not have teen-age leaders, make them. Some folks find raw material where others do not dream it exists. The danger is, we are tempted not to invest the effort and the years necessary to train and use the material we have to the best advantage.

We may all agree that teen-age folk are very hard to lead, but when they are truly and effectively led, their response and their loyalty are marvelous to behold.

THE TRAINING of teen-age leaders should be undertaken on a long term plan. The pastor and superintendent with the counsel of teen-age workers should carefully make the plan and then study the members of the congregation, especially the younger members, to discover qualities of leadership. Assign them work that will test and develop their powers. Be careful that their achievements, especially at the beginning, are such as will encourage them in the direction they should go. Give them reading matter that will inspire and guide to the right kind of activity. The reading of a good book, or a good article which fits into the situation and the mental attitude of a possible leader may mark the turning point of a fine decision.

Send promising workers to conventions, conferences, summer schools or camps. The fellowship as well as the instruction in these gatherings are proving to be vital factors in the making of a leader. Community training schools, and small training classes in the church school, in the regular Sunday session, or in special weekday sessions, are accomplishing wonderful things, and should be fostered in every possible way.

Add to these means of inspiration and instruction the practical development which comes from doing definite pieces of work as assistants, or helpers, and through the years a good company of teen-age leaders will be produced. Make your school a training ground for leaders.

"Through the years" I say, for it is only by continuous, persistent effort, undismayed by difficulties, that worthwhile results are accomplished.

Faithful, well trained, teen-age leaders we must have in religious education. The pastor and superintendent who will work a plan, without ceasing, to enlist and train those whose good qualities they discover, will, in the course of a few years begin to have a complete and satisfying answer to the perplexing question: "Where can we find teachers and leaders for our older boys and girls?"

Philadelphia, Pa. OWEN C. BROWN.

Religion and Power

By FREDERICK CARL EISELEN*

FROM EARLIEST TIMES it has been recognized that religion has to do with the relationship of man to the invisible world, to God. In more recent times greater emphasis has been given to another essential aspect of religion, namely, the relationship of man to his fellows. There are two fundamental laws of the kingdom of God: Love the Lord thy God with the whole personality; love thy neighbor as thyself, with the same complete devotion. Indeed, at the present time there is a tendency, even on the part of some religious educators, of minimizing the former, until in some quarters religion has come to be defined almost wholly in terms of social service. It must be remembered, however, that religion adequately conceived includes both a reaching out toward God and a reaching out toward man. Not because of a disregard of the latter, but simply on account of limitation of space and the specific purpose of this discussion, the present article deals only with the former aspect of the subject.

Frederick Carl Eiselen

Religion involves a sense of personal relationship to God. Many there are who, with the larger conception of the universe, find it more difficult to experience this God-consciousness; the rapid enlargement of the visible world has had a tendency of dulling the powers of seeing the invisible. It is high time, therefore, to realize that our modern advances in science, which have given us the larger view of the world, offer not the slightest reason why there should not be in this larger world the same deep and productive knowledge of God which has been the inspiration of men of faith in all ages. On the contrary the larger world offers a basis for a more dynamic experience of God; and how wonderful may be the results when we think of God as possessing essentially the qualities revealed in Jesus Christ!

THIS SENSE of relationship with a Christlike God will mean a new outlook upon life, an appreciation of higher ideals and standards of living. Think, for instance, of the experience of Isaiah, the ancient prophet of holiness and faith. One day, while worshiping in the temple, he became conscious in a new way of the presence of God. He heard the song of the heavenly choir: "Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory!" What were the first words to fall from Isaiah's lips as he thus became conscious of the infinite power and holiness of his God? "Woe is me, for I am undone; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." It was true then, as it was in the days of Jesus and as it is now, that it the pure in heart who may see Go Isaiah experienced the vision of Go because he was reaching out with sincere and pure heart toward the Go he worshiped. When his search w rewarded, and he actually became co scious as never before of the presen of God, immediately his ideals an standards of living were raised fa above what he appreciated before an his whole outlook upon life and th world was transformed.

A similar experience came to Sa of Tarsus on the road to Damascu When there swept over him a ne vision of God as revealed in Jes Christ, his outlook upon life was en tirely changed. The things which h formerly hated he now came to lov and the things which formerly h esteemed highly, he now came to consider little account. What was true in the experienc of these two men of God has been true in millio of lives since their day. Let any person enjo a real, vital sense of relationship to a pure, hol loving God, and he will experience a new outloo upon life.

A SECOND inevitable result of a vital sense relationship to God will be the experience of a irresistible incentive and power to live accordi to this new outlook upon life and in harmony with th new ideals and standards. It has been said that "th worshiper grows into the image of the being he wo ships." This assertion is gloriously true, for it is base on the experience of the centuries. First there is transformation of ideals in harmony with the charact of the deity as conceived by the worshiper; and the the sense of the abiding presence of the deity becomes itself the source of an adequate dynamic. Indee experience has shown that the only adequate source such an adequate dynamic is to be found in the co sciousness of the abiding presence of the Christli God.

It is well for religious educators to remember th what the present age needs is ideals and standar of living which do not gear in too readily with th actual practices of men; ideals which challenge th best and noblest within us; ideals which are not t easily realized; ideals which appear to be impossi and, therefore, call out all the resources of our perso ality. An even greater need is an adequate incentiv an adequate dynamic, that will inspire persiste efforts to make the ideals real. One of the chief valu of religion, from the point of view of a personal rel tionship to God is to be found in the fact that in th consciousness of the reality and presence of God m may find a source of ever challenging ideals and irresistible power.

*Rev. Frederick Carl Eiselen, Ph.D., D.D., LL.D., is President of Garrett Biblical Institute, Evanston, Illinois.

The Problem of Correlation

By HARRISON SACKET ELLIOTT*

E DESIRABILITY for some method of correation of program in the average church would be ted by most persons on practical grounds. There st more items in the program of a wide-awake h than can be carried on adequately under preconditions. As long as there was very little in rogram of a church except the preaching and the y-school classes, there was no problem of correla-

Each new aspect of a church's program, started specific purpose, has expanded until it overlaps activities. The Sunday school was originally for ction; but little by little it has added worship, e and week-time activities. To the devotional ng of the young people's society, study classes, e, and other activities have been added. Both oung people's society and the missionary society ally were composed of one age grouping, but they been expanded through organizations for younger

Scouts, other week-time clubs, and weekday ous education have been added. Even providing ce in the calendar for the round of activities in a church is a problem. When an examination of calendar reveals that many of these activities cate each other both in general type of work and rsonnel, the problem becomes more pressing. If ne doubts this, all he needs to do is to make an zed record of the type and content of activities week and the persons attending these activities. where there is little duplication, the amount of the am has become a problem.

a number of churches, this problem is increased he development of extra-church activities. In centers, there is a Young Men's Christian Associaand a Young Women's Christian Association. e are community activities such as playground iations and health agencies. The public school ts actual curriculum doing many things that were erly provided for only in the church, and its clubs many of the activities of church clubs and classes. e festival seasons, Thanksgiving, Christmas, and rth, and in relation to certain other activities, as the giving of money, the church and the public l at times almost completely duplicate each other. e place this problem focusses is in the time schedf children and young people. The boy or girl ging to a modern school, a wide-awake church, progressive home has a round of educational and ational activities which keep him going from ing until night. Children have something of the d and pursued attitude of the modern business and of the woman in society who cannot keep ith all their appointments. If these activities emented one another, the schedule might be ied; but when they duplicate in various ways, is a pressure brought upon children under a rn educational regime that cannot be defended. plication of activity also places an undue strain those in positions of responsibility in connection with these activities. There are all too few workers in most churches in any case and the tendency is to overwork the willing persons. If the development of organizations meant that more people were receiving training as a result, something might be said in defense; but when they so largely duplicate membership and leadership, there seems little justification for asking people to do over again somewhat the same things.

PERHAPS THE MOST serious aspect of the problem is inefficiency in dealing with the various items of the program and with the problems being considered. The only possible way to secure a solution of many of the questions, to which the church has to give attention, is to rally all the resources of the church. When we consider everyday living of the Christian life, when we speak of race, industry, sex, these are questions which cannot be settled in a moment, but which demand long, patient, and experimental consideration. When a church is so organized that a minister gives a little hint on these questions on one Sunday, later a Sunday-school class takes a "try" at them, and still later a young people's society gives them the "once-over"; when they are so handled that the adults are dealing with them at one time quite unrelated to the young people and the young people at another time quite unrelated to the adults; when there is this heterogeneous, unrelated, and fragmentary consideration of questions of importance, it is small wonder that the church finds it difficult to make a real impact upon these questions of moment to the Christian religion. Theoretically, the leaders of these activities should be acquainted with the other segments of the experience of children and young people to whom they are related, and thus secure some correlation. But with the limitations of time most leaders can give, this practically does not work out.

NOT ONLY DOES this unrelated method make it impossible for the church to come to a constructive contribution to these questions of importance, but it has an unfortunate effect upon the personalities involved. Children and young people at present are exposed to a kaleidoscopic series of impressions. They are carried through a veritable vaudeville show type of life with one brief performance after another to which they give attention. The situation has become serious enough in the college so that an ineffective effort is being made through orientation courses to get some sort of unity and integration of these varieties of exposure, but there is not in the church, in many cases, even an orientation course. The tendency is to develop a sort of restless personality, unable to work constructively and continuously upon any questions of concern. If we want personalities able to meet the situations of life with poise and with constructiveness, we will need to develop a program of education which has some of the characteristics which we would like people who are parts of that program to develop.

ieon S. Elliott is Professor of Practical Theology, Union Theological y, New York.

Experiments in Correlating Young People's Wor

By WILLIAM RALPH HALL*

YOU WILL OFTEN find a group of leaders in the young people's division of the church school discussing plans to unify and correlate their work. Their leading question never is, "How do experienced workers in religious education *think* it ought to be done?" But their question is, "Tell me exactly how the experiment *is working out* in some church." This article attempts to answer this practical question by giving the situation in a number of different churches large and small scattered pretty well over the continent. Pastors, directors of religious education, and superintendents have been generous in giving particulars. It is just short of criminal to cut down their interesting presentations, as has been necessary, to make several situations available rather than a few. Effort has been made to give special prominence in this article to the intermediate age-group plans.

Rev. Chas. D. Spotts, Pastor of St. Peter's Reformed Church, Lancaster, Pa., gives the successful plans within that church.

The young people's department of the church school includes all the young people from 15 to 23. The department functions through a Young People's Council consisting of the officers of the department, representatives from the young people's classes of the church school, the chairmen of three standing committees (department life committee, church life committee, community life committee) and the principal of the young people's department of the church school. The pastor, director of religious education and teachers of the young people's classes are advisory members of the Council. This Council, which meets every month, plans all the programs and activities of the young people. Members of the Council are elected by the members of the department every six months. Although the bulk of the detailed work of the department is in the hands of the young people, the place of adult advisers is very important. Including the teachers of the department we have a total of eight adults who are ready to step in when needed.

On October 1, 1927, the department put all the courses offered on Sunday morning on an elective basis. The courses offered at present are: "Life of Jesus," "Story of our Bible," "Old Testament History," "Growing a Christian World," and "How to Teach." Both boys and girls select any of these courses they desire. The Sunday evening discussions are centered on the general theme of "Youth's Year of Discovery." A social meeting for the entire department is held once a month.

The junior high school department includes boys and girls between 12 and 14. There are two groups in the department, a girls' class and a boys' class, which meet on Sunday morning at 9:30 for worship, and then go to their class rooms. The girls of the department meet on Friday evenings, the boys meet the same evening. We have formed a Junior High School Council, consisting of representatives from the two classes of the church school and the clubs. This Council and the adult supervisors are planning to correlate the work of these three groups as much as possible.

Miss Edna Poole, Director of Religious Education of the Central Christian Church, Enid, Okla., sends the following outline of the unified departments in th young people's division:

We have three separately organized departments of t young people's division. The intermediate department i cludes the junior high school group, the seniors are the soph mores, juniors and seniors of the senior high school, and the above the high school group are the young people. There only one organization for each group, which includes a phases of the work for the group. In each of these departmen the following officers are elected: President, vice-presiden chorister, pianist, publicity man, secretary, treasurer, progra chairman, social chairman, and missionary chairman. Th three committees are made up of one member from each clas and each committee has one of the teachers for its special a viser. The secretary with the class secretaries becomes th membership committee. The treasurer is chairman of the fi ance committee, which plans and raises the department budge The program committee selects leaders and supervises all pr grams for morning and evening. The social activities are und the direction of the social committee. The missionary com mittee takes care of all service projects, home and foreig and has charge of programs morning and evening on the la Sunday of the month. The executive committees of th departments are expected to attend the worker's conference our church school, and they take a real interest in the enti program. In the intermediate department the class unit stressed more than the departmental, especially in the soci activities, but the pupil organization really works here to We were surprised at the rapidity with which the young pe ple accepted the ideas of a unified program of church life.

Mr. Leslie L. Diehl is Director of Religious Educ tion in Westminster Church, Dayton, and the pl for that church as outlined by Mr. Diehl is as follow

We use the unified form of organization for our young peop this one organization handling the entire church-center program for young people. Its meetings are the Sunday scho evening worship, evening social hour on Sunday, drama club, guild and fellowship, choirs, and so forth. All depa mental worship services for Sunday morning, evening weekday meetings are handled by a worship committee. T instruction program is under the direction of the instructi committee of the department. The department is alw active with some special program of service, particularly holiday seasons and special days set aside by the church. have a well rounded recreational program. Leadership developed through leadership training classes. The finan are taken care of through a budget arranged for the depa ment, which has been increasing regularly. Membership increasing regularly.

The Advocate M. E. Church, Germantown, Phi delphia, Pa., achieves its unified program in a rat unusual way as related by the Director of Religio Education, Mr. Edward C. Moore.

Some years ago the Four Square League was organized cover all the activities of young people from 12 to 16 years age. The group doubled and those of more advanced age w added. Three years ago a young people's division with groups was organized. Each group is in charge of a counse in addition to which there are a leader and secretary elec from the group for one term. Committees are appointed required, the object being to train all in the various activi which are fourfold, namely, physical, social, mental, and

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. Two regular meetings are held each month. To ve the unity of these groups the division is organized hole with the four officers elected by the division and two e standing committees. The chairmen of these committh the officers and director form the Four Square League t. This Cabinet is responsible for at least one activity nonth that will include the entire division. The group ms are planned by the groups and their counselors. evotional services are held on Sunday evening, one by ermediate group and one by the senior and young peoroup. The Sunday school devotional program is planned tanding committee of the League. The entire work of vision is practically a unit. Each year a class moves atically to its next group above. Those reaching 24 atically cease to function in division activities, unless ecome counselors or teachers.

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e Presbyterian Church of Wilmington, N. C., ie following plan for a unified program as reported e pastor, Rev. John L. Fairly:

the past three years we have used the unified plan largely ie senior department, and we are working it out with interes. The departmental organization includes three electeers, president, secretary and treasurer, and five secre- of departments, namely, spiritual life, missions and elism, Christian training, stewardship, and Christian . Class presidents are elected by the classes, and class rs are appointed by the church-school council and apl by the session. The class works as a unit in carrying e program. The council is composed of the three elected s, the five secretaries of departments, the class presidents e departmental counselor. Each secretary has a certain assigned to him for his work. The program is adopted council and is assigned to the various classes for execu- The whole department has a monthly supper at which ach class in a class meeting takes the work assigned and or its execution. The department meets for worship on y morning and for instructional and expressional meet- Sunday evenings. There are additional study classes on ns, stewardship, vocational guidance and such subjects of t in the evening meetings.

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e First Baptist Church, Malden, Mass., deterl its plans through an unusual investigation, only of which can be given here. Dr. David William is Director of Religious Education.

he spring of 1926 the church officially elected a young 's Commission of fifty people consisting of adults as young people, to study every phase of young people's This Commission suggested correlation of the work Young People's Leadership Conference made up of the r of young people's work as chairman, with representarom the junior high group, senior high group, and young 's group. The Young People's Association was organniting three classes and the Young People's Christian vor Society, representing 300 young people. The ies of the Association are directed by a large and repreive executive council, composed of the following per- association officers, elected class officers, elected ian Endeavor officers, three elected delegates from each nd the young people's director. The Council formulates rects a comprehensive program of activities for the year.

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m the Rev. Chas. E. Bloodgood, the pastor, we the story of First Reformed Church, Roselle N. J.

organization of the young people's department began by g a Student Council to meet with the teachers. The il was composed of two members from each class in the ediate, senior and young people's departments, elected ir respective classes. They met each second Sunday of onth in a conference with the teachers, departmental and general superintendents. In the young people's conference one of the young people was asked to preside, and another to act as secretary. The adults joined freely in the discussion, but did not dominate it. At 5:30 all the groups came together for supper. At 6:15 the regular business meeting of the Sunday school was held and the Student Council members stayed and were allowed to join in the discussion. Out of a discussion came a student committee on worship which conducts the worship period. Other committees were also formed to meet various needs.

The senior and young people's departments (15-24) were then organized into a young people's society with a Sunday evening meeting. The officers are president, four vice-presidents who are chairmen of worship, instruction, recreation and service committees, the secretary who is chairman of the membership committee, and treasurer who is chairman of the finance committee. The committees with the exception of membership and finance are composed of the chairman and two boys and two girls selected from the classes. Each committee has one of the teachers as an adult adviser.

Each class in the young people's and intermediate divisions elects one representative to the Student Council for each five members in the class. We plan to have the intermediate department form an organization similar to the seniors and young people with their own Sunday evening meeting, and let their officers alternate with the other officers at the Council meetings.

Miss Laura Endres, Director of Religious Education in the 17th Ave. Community Church, Denver, Colo., outlines the Young People's Department as follows:

The young people's department includes the three departments of the church school, namely, the junior high school department, the senior high school department, the college or young people's department and their corresponding activities on Sunday evening and during the week. Each department has one set of officers acting both Sunday mornings and evenings. The Sunday morning program is the impressional and class work while the Sunday evening program is the expressional. We call our Sunday evening group "The Fellowship Club." Our program Sunday mornings consists of a worship service built on a monthly theme allowing ten minutes each Sunday morning for a talk on some phase of the monthly theme. We try to vary our leadership as much as possible thereby training young people for future leadership. Our classes with specially fine teachers are organized and have their regular monthly meetings, but leave most of the social activities to the respective departments. The activities are worked through both the Sunday morning and Sunday evening groups as one.

Wilshire Boulevard Christian Church, Los Angeles

Where Integration is a Fact

By PAUL H. VIETH*

W. C. McCallum, Pastor

WHAT! NO SUNDAY school? What heresy is this? Yes, and what is more, this church has no "preaching service" in the usual sense of that term either!—But it does have much of both, religious education and church worship. It has, in short, a total program, designed to give a unified and graded experience in religious worship, instruction, and expression for the entire membership of the church.

The church of which I speak is the First Christian, at Alliance, Ohio. I stood at the street corner across from the church at nine o'clock one Sunday morning. All paths and purposes seemed to lead to the church. Whole families were unloading from their cars at the church door, and *all* were going into the House of God. Others were walking,—children, young people and adults, until a continuous stream kept pouring through the three entrances of the church. "At last," thought I, "I have found a house of worship for all the people."

I entered the building and asked for the pastor. He greeted me with cordial hospitality, but soon commended me to the hand of a guide, excusing himself with the statement, "It is time for me to begin the adult worship service." "What!" exclaimed I, "don't you first have a Sunday-school session for the adults?" His answer involved an interpretation of the entire plan for the church, which I did not fully understand until my guide and I had spent the two hours following going about the building and observing the work in session.

THE PLAN which I found was this: "The morning service is a two hour assembly from 9:15 to 11:15 o'clock. A worship and study group suited to every age is provided. This is a family church where both young and old held fellowship with the Father," as the introductory statement on the church calendar expresses it. There is no arbitrary division into Sunday school *and* church, no shifting from one type of service to another, with a consequent loss of continuity and the larger portion of the attendants. For each group there is a carefully laid out program, extending through the two hours, and so built as to provide as many as possible of the elements of the religious program of the church. The evening service, on the other hand, is of the more or less traditional type, and planned for everybody.

Promptly at 9:15 the sessions of this church opened in seven departmental rooms. Just as promptly at 11:15 the work was concluded. (What a wonderful thing for the lovers of the Sunday dinner to have the housewife released from church at 11:15!)

The adult members of the congregation assembled first in the auditorium of the church, for a service of worship, including the communion ser and a sermon by the pastor. At 10:30 t divided into nine groups for a more i mate study of God's Word and the pr lems of life. For this purpose, some the classrooms which had by this t been vacated by the classes of the yo people's division were made availa thus using the same equipment tw on the same day. By actual cou just 27 adults left the church before th class sessions, of a total attendance 264 in this group.

The folks of the ages 12 to 24 met first two group assemblies. One of these gro consisted of the intermediate pupils, and the ot of seniors and young people. The first 35 minu were devoted to an "expression meeting" for th two groups. We visited the older group. The ad leader was on the platform, and beside him the chairman of the program for the day,—one the pupils of the department. It was this pu leader who conducted the entire program. The the for the day was "What the Bible Means to Me," was very ably discussed by several of the young peo who, I was informed, had been made entirely respo ble for preparing their own addresses.

This expression meeting was followed by c sessions, which consumed the next 30 minutes. A these classes had been held, all the young people fr these two groups gathered in the chapel for the ser of worship for young people, which lasted from 1 to 11:15. This service included the usual wor elements, special music, a communion service, a short sermon by the assistant pastor (I was infor that approximately every other Sunday the pa himself preaches in this service). The room packed with young people. The attempt is mad impress upon the young people that all this is but total service, and it is not a question whether will go home or stay for the service of wor On an average for the year, about two-thirds of young people remain throughout the two hour ser

The junior department opened its service wit "Bible hunt" on this particular morning. The prog for this expressional part of the service is varied f Sunday to Sunday. This part of the service followed by the class sessions. To the visitor, most interesting part of the junior service cam 10:30, when they gathered for a 45 minute perio worship. This service was conducted with all dignity of an adult worship program. Two of elders of the church were present and presided at communion service, the elements being distrib by the pupils. Rarely have we seen a more reve attitude in a communion service, even when adults were present. It is customary on alter Sundays for the pastor or the assistant pasto participate in this service for juniors by presen a brief children's sermon. On this particular Su

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art of the service was taken up with a missionary

primary, beginners and cradle roll groups are rovided with a two hour program, varied to suit eds of the pupils and the particular occasion. ervice for the very young children is made in-, so as not to tire them. The long period enables achers to do some of the things which all good rs long to do, but rarely find the time for doing.

NG BEFORE we came to the end of this tour observation, I was convinced that here is a pro- built on very unique lines. I was bristling with ons. At the earliest opportunity after the e, I cornered the pastor, the Reverend W. Cecil llum, and entreated him to give me further on many of the problems which my mind had . In the quiet of the beautiful church parlors, l me of the inception of this the principles on which the zation had been built, and idences of success achieved. of his answers will serve urther interpretation of the at here presented.

hy did you adopt this plan?"
use in most churches there unfortunate cleavage be- the different phases of the program. The church come with a unified appeal ould make that appeal to s of its constituency. It is esire to avoid conflicting es, and let the church for the entire religious m, including education, p, expression and whatever e may have to offer."

w did you bring it about?"
ame through the young . We used this arrangement on a special oc-, with no thought in most minds that it might e permanent. The young people liked it so hat they sent a representative to the church requesting that the plan be given a three s' trial with a view to making it a permanent ement. This permission was granted, and at d of the three months it had become such an helming success that there was no difficulty uring this as a permanent arrangement. Per- he greatest re-adjustment was necessary on the f the adults, in moving their service of worship early hour of 9:15. However, with but a few complaints, they readily adjusted themselves at was shown to be in the best interests of the people."

this a fad which may be discarded when folks get f it?" "I consider that we have passed beyond ge of experimentation. We have been develop- e plan for three years now, with increasing s. On the basis of the obvious fruits, I, as pastor, not want to change back to the old plan."

n't you feel a need of one morning service for all?"

First Christian Church, Alliance, Ohio

"From the standpoint of numbers reached in the services of worship, and by the pastor's message, this is a far more successful plan. What is the use to talk about an ideal of a morning service with everybody present, when they are *not* present! I attribute the better attendance under this new plan to the fact that we are able to offer each group what it most needs. It is folly to attempt to preach the same message to young and old. Even when I preach on the same subject to both the adult and the young people's worship groups, I make an entirely different presentation in the two cases.

"*Why not have the young people's or junior worship groups meet in the church auditorium, as well as the adults?*" "Ideally they should have a more 'churchly' room for their services. We do not take them into the church auditorium for two reasons. *First*, there is real difficulty in leading a comparatively small group in a large room. *Second*, in the case of each of these groups there would be a transfer necessary to another floor, and we want to avoid the loss in time and pupils which would result from such transfer. Some day I hope to build a church plant to order for this type of program!"

"*Does it not make a great deal more work for the pastor?*" "If it does, the answer is that the additional work is fully justified by the opportunity offered. I now know on whom I can count. What is more wearing on a pastor than to have his message carefully prepared, only to see his congregation deserting after the Sunday-school session? The adults, at least, I now get while they are still unfatigued."

"*Does this plan develop loyalty to the church?*" "If I may again base my answer on observed results, I should say that our people love their church just as much now as they ever did, and some love it a great deal more! This new interpretation of the church has given it a much richer meaning in the minds of most of our people."

"*How do you get workers who are willing to devote the entire morning to one group of children?*" "We are not immune to the usual leadership difficulties, but have not had them increased by the new plan. In fact, many of our workers have gotten more interested because more is required of them. While most of them dislike to miss the adult worship service, they have learned to worship with the group with whom their work lies. Some, who have been forced to discontinue teaching, make it a practice still to attend the worship service of their former groups. Then of course there is the evening service to which any of them can go."

"*How do you divide the work with your assistant?*" "I do not favor the division of responsibility which is so often made between religious education and the rest of the work of the church. We are both

(Please turn to page 48)

Tommy

Radio Talk for Children's Week

By FRANCES WELD DANIELSON*

DO YOU want the calendar changed? Or are you content with the complicated system you learned as a child to the rhyme, "Thirty days has September"? This subject is more discussed than the modern use our calendar is being put to, without derogatory reference to Julius Caesar and without special vote, and that is to promote certain causes on certain weeks. Our greatest presidents are each honored only one day in a year, but we devote a whole week to children. *And this is Children's Week.*

"But are children a *cause?*" I hear somebody ask. "And isn't every week children's week—in America?" It should be understood at the start that Children's Week is not set apart for children's entertainment. Nor is Children's Week devoted to physical or mental tests. It has another function—to provide for children's spiritual welfare. This may sound stilted and old-fashioned to some hearers, but do not turn in disgust to another station, and fear we are advocating a series of religious meetings, or a week's intensive evangelism. Children's Week strikes at something more fundamental. On Children's Week parents and teachers and friends of children come together to take council regarding the best ways *to help children realize that God is their Father and man is their brother.* For did you realize that this is the message of the religious education of today? That is why it is so vital. Divine sanction for Christlike living—isn't this what you want for the children you know? Use the Bibl not as a fetish or a text book of knowledge, but a guide to richer, fuller living—don't you crave this American childhood? Experiences in Christian livin making gifts for the sick and unfortunate, sharing o stories and songs and good times with those circu scribed by four walls, so that the natural response a story of need becomes—"How can I help?" H the children you love that training? Appreciation one's community—of the fire company, which has b visited; of the policemen, counted among one's frien of city officials, whose tasks one understands—is this worth while? Sympathy with other races t shows itself in friendly contacts; ability to get al with one's peers at work or at play; concern for he less outdoor creatures. Can the children you kn and love afford to miss all this?

"But this isn't Sunday school as I know it!" I h some of you exclaim, and "This isn't the sort of Sund school we have in our church!" I hear others prote

It is true that the Sunday school of today is qu different from that of yesterday, and if this mod type of school is not the one in your church—w isn't it? The Sunday school of to-day is not conten with a scant Sunday hour—it extends into the we and gives a glorious opportunity for adventures Christian living. In summer it meets five days in t week besides Sunday, for a month or more. The v term Sunday school now serves for only a small p of the church school, with its many sessions and varied activities.

COME WITH me on a tour of inspection a I will show you a group of eight-year-old child discussing which would be the better prayer of a t who broke a window while his mother was away fr home—asking God to help him get it fixed or that will dare to tell his mother what happened. I s take you to boys and girls eagerly studying the Bib not for memorization purposes, but to make th own dramatization of a thrilling Bible story to p sent to the men's club. I will show you a group a their leader visiting a synagogue, and with inter questioning the rabbi about differences in custo of worship. I will show you church-school equipm that includes seeds for winter birds and toys for s children and materials for gifts for young and o as occasion shall arise.

Nor need you think for one moment that activi banish worship. The reverse is true. Activities p mote worship. There is something to pray for whe

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This article may be used as a radio message or as a regular address.

has spent weeks preparing gifts for a Home for ed Children. The worship of little children about en of their own planting is genuine. A worship prepared by boys and girls to use when Old ns visit their department has in it hymns and s that mean something to every child who helped them. A leader who quotes a poem full of re- feeling when hiking with a lively group of boys arth with heaven. The revised church-school -book, were there such a thing, would include: for parties, Penitence for cheating in games; s: On friendliness toward pets, on helpfulness old, on taking turns, and Hymns of Joy— e to the throbbing life of today does the religion ay make God.

AT the children you know and love may share this vital religion is the reason for Children's Week. Instituted by teachers, it is a rally call to parents, who, in the early days of our country, gave children their religious instruction at their own firesides. They have now delegated this largely to the church school. And the teachers, feeling their inadequacy, throw back the challenge to the parents. Life's laboratory is the home, and how can the religion that interprets life be well taught except in cooperation between church and home? A vision beautiful comes to us of parents giving teachers the experience and wisdom that comes with parenthood, and teachers responding with the knowledge of techniques that come from study and classroom experience, and ministers and saints of the church feeding these guardians of youth with the spiritual food they must have, to be worthy of their trust. May this vision beautiful of Children's Week become a reality for the sake of the children you and I know and love.

Worship

By Paul R. Stevick*

I ENTERED a great cathedral. The vastness of its spaces, its dim and broken light filled my soul with awe. A hush came over my spirit.

I heard the anthems and responses of the choir.

I listened to the beautiful words of the ritual, words that never die, and to the message of eternal truth and life as it fell from the lips of the preacher.

I said within myself, "This is worship. Surely communed with Almighty God, my Heavenly ."

* * *

OOD on a hillside at evening. Across the dark ley a dark fringe of trees marked the horizon Above it blazed the glory of the sunset. In a blood scarlet and living pink, in richest gold eep-dyed purple it glowed, ever changing, ever fect blend and harmony, dimming, dimming, yielded to the mellow dream light of the stars. eard the trusting note of the vesper sparrow d with the organ-tones of wood thrushes as ang a choral which the angels taught them.

ny nostrils breathed the incense of the flowers. I said, "This is worship. Surely I have com- with Almighty God, my Heavenly Father."

* * *

AS one of a company, gathered in an upper room a great city.

were wrestling with the sins and misfortunes of our fellow creatures. Patiently, and with a skill born of study and experience, we sought to bring health where disease had laid foul hold, prosperity to relieve the pinch of poverty, happiness in homes where misery had ruled, spiritual help to meet the sorest needs of human kind.

Convenience, hunger, thirst, fatigue were forgotten in the earnestness of utter devotion.

And I said, "This is worship. Surely I have communed with Almighty God, my Heavenly Father."

* * *

I GAVE a day as a teacher.

Each minute of each hour of the day I labored to enrich and ennoble the lives entrusted to my stewardship; to quench the thirst for knowledge; to move the slow of heart to real effort; to set an example of integrity, kindness, service.

In the joy and the fret of labor I forgot material rewards, and remembered only that I was building for eternity. I prayed that my work might prove, not wood, hay, stubble, but gold, silver, precious stones.

Alone again I said: "This is worship. Surely I have communed with Almighty God, my Heavenly Father."

* * *

I CHUMMED certain hours with my son.

As the great questions and the new experiences of life thrust themselves upon him, he turned his face toward me. Together we thought and we prayed on the deeper meanings of existence. And our souls were knit in sacred comradeship.

In a peculiar sense I found myself a partner in creation.

And I said, "This is worship. Surely I have felt the heart beat of Almighty God, my Heavenly Father."

ngside College, Sioux City, Iowa.

When Church and Sunday School Are One

By Abbott Book*

FOR A GOOD MANY years pastors and lay leaders have expressed considerable alarm concerning the growing tendency among children and young people to absent themselves from the preaching services. In view of this condition the great mass of boys and girls leave the church immediately following the school session. Without stopping to analyze the situation the church school is often held accountable for this state of affairs.

Someone raises the question, "If the church school is not responsible for conditions as they now exist, then who is to blame?" The facts in the case are that a decade and a half ago attendance at Sunday school and the preaching services was a matter of compulsion. From the standpoint of the home, this condition, with rare exceptions, no longer obtains.

" 'But,' says some conscientious objector, 'what of the good old-fashioned practice of requiring children to attend the church services? Does this not develop a habit of church attendance?' It may or it may not. Habits are formed by reiterated action only when the action is satisfying. What may develop is the habit of church attendance under compulsion, which means no attendance when the compulsion is removed. Or the habit of dislike of church may be formed."[1]

"It is folly to talk of the educational value of learning to keep still while things that we do not understand are going on. Adults would regard such requirement as tyranny. Nothing is so likely to destroy the freedom and joy of worship."[1]

Be that as it may, in church matters today, children and young people are privileged to do pretty much as they please. This holds true with the church school the same as the preaching services. If the school is able to reach and hold the boys and girls it is because the work of the school is attractive and interesting. Generally speaking the preaching services have never appealed to children and young people. Therefore with the present attitude of the American home, if the preaching program of the church is to grip childhood and youth, the services must be so reconstructed as to challenge their interest.

After all has been said on the subject, is it really possible to make the preaching program attractive to all ages and groups? The writer is firmly convinced that this is an utter impossibility. Many churches have tri to make it work, but few if any are succeeding. T problem can and is being solved, but not in c nection with the traditional Sunday morning hour worship. "There doubtless are simple conditio especially in the country where the church building i only a single room and the whole family must come a go together, in which the children must be present the adult worship. Then let the worship be on t children's level. There would be more reveren more happy participation, more completely shar experience, if the adults agree to worship with t children than if the adults require the children to still during a worship unsuited to their experience

Graded instruction is today accepted as one of t essential elements in the church's program of charac development. Religious educators are coming realize that two other elements, graded worship a graded activity, are equally as essential if the teachi program of the church is to fulfill its mission.

THUS FAR TWO experiments are being consider Some churches have what is called the juni congregation, which parallels the adult preaching ho and functions entirely separate from the church scho The average junior congregation includes childr from the kindergarten thru the intermediate (juni high school) departments, thus totally disregarding t age groupings that are followed in the well grad church school. Graded worship with these combin groups is just as impossible as graded instruction wou be under the same conditions.

An increasing number churches are dealing wi this problem from an entir different angle. Instead the school and preaching ho as two separate programs Sunday morning the instru tion, worship and activity departmentally unified ir one cohesive whole. T children come at the regu church-school hour but main through until the cl of the adult preaching ho thus providing a sufficie time schedule on Sundays do a work that is thorou going and far reaching. A result the church follow this plan finds itself minist ing to the total religious e cational needs of childh and early adolescence thro a graded departmen church. The progra

City Hall, Los Angeles

*Director of Religious Education, Union Avenue Christian Church, St. Louis, Mo.

[1]Soares, *Religious Education*, The Un sity of Chicago Press.

life-centered and the loyalty of the boys and church-centered.

First Christian Church, Oklahoma City, Okla- and the Union Avenue Christian Church, uis, are concrete examples of congregations that aking a success of the departmental church ex- ent. When the writer entered the former field as or of religious education, he found a typical congregation paralleling the preaching hour on y mornings. The attendance was comparatively which meant that a majority of the boys and made their exit following the church-school n. With the few who remained the order was

The approach to a departmental church was projected with the junior group and was later ded to the kindergarten and primary departments. r the new director this program has since been ded to the intermediate (junior high school) tment.

he writer's present connection, the Union Avenue tian Church, St. Louis, the work of the kinder- n, primary and junior departments has likewise expanded to a two hour and three-quarter Sunday ng session. Plans are maturing and leaders are trained to carry this program through the nediate (junior high school) department, effec- next October.

present the schedules in the kindergarten, pri- , and junior departments are as follows, subject ange however, as the needs may arise.

ndergarten:

30 Free Period
50 Fellowship—recognition of birthdays, new pupils, etc.
00 Worship
10 Seasonal Story
20 Conversational
40 Physical Activity
50 Special Story
05 Expressional Work
20 Play
30 Physical Necessities
40 Rest
50 Conversational—new material
00 Story for the day
15 Dismissal—wraps

imary:

30 First Class Period—review previous story, memory verses, etc.
55 Worship
15 Second Class Period—story for the day
40 Fellowship—recognition of new pupils, birthdays, etc., and departmental instruction.
55 Expressional Work
15 Music Appreciation
25 Play
40 Rest
50 Conversational—play story
15 Closing
20 Wraps

nior:

30 First Class Period—supervised study
00 Fellowship—recognition of new pupils, birthdays, etc., and departmental instruction
30 Relaxation
40 Special feature
00 Second Class Period—recitation of lesson studied during first period
30 Worship, climaxing in joint communion service with adult congregation in church auditorium at the noon hour.

he elaborate program of a two or three hour ay departmental church makes a provision that

Mr. Thomas S. Evans Resigns to Take up New Work in California

Thomas S. Evans

MR. THOMAS S. EVANS has resigned as Secretary of the International Association of Daily Vacation Bible Schools, and as Director of the Department of Vacation and Weekday Church Schools of the International Council, effective May 31.

Mr. Evans will become Director of the cooperative religious effort at the California State University at Los Angeles which is quite unique. The plan, which has been endorsed by the council of denominational superintendents, worked out by O. D. Foster of the Council of Church Boards of Education and approved by a faculty committee, contemplates a joint building for instruction and activities to house the work of the Protestant, Catholic and Jewish groups, and possibly the Y. M. C. A. and the Y. W. C. A. Mr. Evans has had a wide experience in student work at Princeton University and the University of Pennsylvania, and while he will be greatly missed among vacation and weekday church school workers and in the fellowship of the International Council staff, he will make a most valuable contribution in the field into which he is going.

Miss Adaline C. Guenther, who has been Assistant to Mr. Evans in the Vacation Church School work, has also resigned to take effect the last of May, when she will become Assistant to Mr. Evans in his new work.

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challenges the imagination." By doubling the time element and enriching the curriculum, in this way the church really begins to give religion its proper place in education.

"But every advance step in this expanding program depends ultimately upon a qualified teaching staff. If present equipment is adequate, little need be added, except as numbers grow. The first step then is a far more vigorous program of leadership recruitment and training.

"The second step will be to raise the quality of work being done in the present sixty or seventy-five minute Sunday session. There is no use of expanding a program which is already thin and weak. The best way to expand is simply to outgrow present time limits by the very excellence and richness of the work. It would be very foolish to expand to two hours or more until every minute in the present schedule is being used educationally and intensively."[2]

With this expanding Sunday program providing more time, reaching larger numbers, and integrating religious education with education and life in general the church places itself in position more fully to discharge its educational responsibility.

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[2]Munro, *How to Increase the Sunday School*, The Bethany Press.

An Integrated Camp Curriculum

By Roy A. Burkhart

I HAD SEVEN years of Latin and about all I remember is amo, amas, amat. In the first four years, the class experience amounted to five hours a week. The three years of college Latin included four hours a week. An equal number of hours were spent in preparation. As I think it over, much of my life was given to experiences which seemingly had little educative value. Of course, there were cultural and discipline values and the personality of my college teachers had a contagion and a buoyancy which were of infinite value. Due to wrong class procedure and technique, however, my Latin courses were entities in themselves, unrelated to other experiences.

On the other hand, I had a course in English, all the major experiences of which are as vivid as though I shared them yesterday. I even remember words which I acquired for my vocabulary in that course. The technique of procedure used in the selection and arrangement of the experiences for this course was built on the principle that the value of a learning process is determined by the relationship between its elements in other learning processes, and that, after all, experience is not educative unless it has a meaning, or a carry-over value into other experiences of the learner.

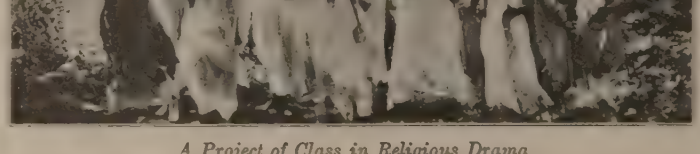
So this English course was related to our chapel program, to classes in literature, to the experiences in public speaking, and to the teaching laboratory. We outlined for critical study each chapel address; we studied creatively reviews and criticisms in the classes in literature; each member of the class belonged to one of the literary societies, the productions of which were studied and reviewed; we published a mimeographed paper containing original productions of the class; and we analyzed with care many of the lesson plans used in teaching English in the teaching laboratory. It is obvious why the experiences of this course abide.

Nevertheless, in college, in church, and in our camp conferences we still persist in "directing" pupils through a group of "cut and dried abstractions," most of which are in a compartment of their own, unfriendly, as they are, to other experiences whose buoyant life might give them some vitality and reality. A real student of the facts may easily be alarmed as he sees youth in church or college shoved through the academic rut of a hundred and one classroom experiences, most of which are unrelated to each other and to actual life situations in all areas of experience in which the pupil lives.

An Illustration From Camp

One of the best illustrations of this is to be found in a summer camp.

It has been the custom in the International Camps, for instance, to use the names of Indian tribes, such as Navajo, for group names. Last summer names were selected which had a meaningfulness and carry-over value. These were Iye Akita, me ing *searcher for my inner best self;* Kola Ak or *searcher for helpful friendships to others;* T Akita, *searcher for new discoveries;* Onspe Ak *searcher for unattained heights;* Wowicika Akita, *searc for unknown truth;* and Wakantanka Akita, *searc for new experiences with God.* The group life was b around these names and interests. Throughout ca the hillside services and the Sunday worship experien were built around these projects. Each group t its name and meaning as the theme for the ca dramatic presentations. Days after camp was o testimony after testimony revealed that the nam Iye, Kola, Teca, Onspe, Wowicaka and Wakantan had tremendous challenge and reality to the campe The reason is obvious; they carried over into all of l



A Project of Class in Religious Drama

The Camp Curriculum

A camp curriculum is often thought of as so ma units of study. Curriculum, however, in every re includes more than class sessions, courses of stu and textbooks. Camp, as we need to think of it as far as possible, a complete project in living, inv ing all the areas of experience in which youth li The curriculum for a camp, therefore, is *the sum t of all camp experiences,* and involves procedure, jectives, and content.

In a Leadership Camp there will be classroom periences, but how to relate these experiences w all the other experiences is the problem of this the Of course, there will be worship experiences; ex riences in social fellowship; experiences in camp p cedure, administration, and group management; p sonality experiences, particularly between pupil a teacher; and experiences in the class and inter groups. In many cases, the last group of experien mentioned is an entity in itself, unrelated to other experiences. It must be the leader's purpo on the contrary, so to connect all these experien with the class work that the camper may realize, cause of the relation and unity of experience, most from camp.

Thus a class in the Science of Leadership par ularly where the democratic method is used, will related very vitally to camp administration, a to discussion leading, or to any project where technique of leadership is concerned. The class worship will find an outlet in arranging and direct the worship experiences in camp. Classes in Recr tional Leadership and Symphony of the Arts and D matics will plan s direct the recreatio and creative play periences. The c in Drama will w out, by enlist classes in Bible, I Arts, Worship, St Telling, and so fo the dramatic act ties of camp.

in Bible will be related to the Morning and cottage prayers in addition to others men-

Classes in Young People's Methods and als will be responsible for Sunday programs related to interest groups and to courses in ip, Recreation, and Drama.

hermore, the class work will grow, as far as e, out of the experiences of the camper and be ined to a great extent by his needs and the of his constituency; that what is done in camp vitally related to the life situations of the camper ome. This will be particularly true of Youth peration, Conferences and Camps, Life in the ig, Vocational Guidance, and classes in Church Leadership and Administration.

wise, the interviews in camp, by which definite ality experiences may be provided between mper and a leader, carefully prepared for per- work, will be so carried on that out of these ews some definite suggestions may be given mper to carry on the enrichment of his life and velopment according to the way in which the ew reveals his needs. This means, then, that ly will all the experiences of camp be integrated, at as far as possible the experiences of camp e related to the experiences of the home com-

Creative Play, Troubadour Night at Camp

y to provide a carry-over into a number of the es of the camper's life. The Order of Geneva method used in the International Camp to plish this purpose.

addition to the regular standard units of study offered, the International Camps will provide mmer a number of interest groups which will ated to the standard units of study and provide let for them. Some of these may be Song Lead- Nature Study, Campercraft, Handicraft, Dra- Activities, Story Telling, Personal Problems, Church publicity. These will be related to the nits of the High School and Standard Curricula t opportunity will be provided for a sharing of ence, for study, for observation, and for the on and classification of data.

Camp Procedure and Administration

s the plan of the International Camps to have a ittee for each type of experience, made up of entatives from the class units. Thus, for in- , the committee on Athletics will select and the athletic experiences, sharing, as the campers vith a counsellor in athletics. The same will be f Aquatics, Worship, Creative Play, Dramatics, Inspection, and so forth. The officers of the camp, the chairmen of these committees, the group leaders, the counsellors, the camp director, will form the Camp Council, the channel through which all the activities of camp will be worked out.

A person, responsible for classroom supervision, will have regular meetings of the faculty for conference and for cooperative thinking whereby all the class units may be properly related to each other, and class procedure may follow, in all cases, certain established principles of education.

In this way the International Camps are endeavoring to build a camp curriculum that is geared in to life.

Mother and Daughter Week
May 6-13, 1928

The Purpose of Mother and Daughter Observance:

1. To give womanhood a better understanding and appreciation of girlhood and her problem in meeting the demands of the modern age.

2. To give to girlhood a better understanding and appreciation of womanhood and her problem of adjusting herself to the demands of the modern age.

3. To reveal to girlhood and womanhood that womankind's greatest contribution to the world, whether it be in her own home, in professions, or in business, is to mother the world.

4. To bring about a recognition of the dignity of home making and an appreciation of what is involved in the development of an ideal democratic home.

Plans for Promoting the Observance of the Week

This will depend upon the local situation and the plans that are to be carried out. In organizing and promoting the week's activities provision should be made for (a) a working committee that represents the girls, women, and other leaders of the church; (b) sub-committees for the various activities planned; (c) cooperation of boys' and men's groups; (d) community interest; (e) publicity; and (f) conservation of results.

Mother's Day, Sunday, May 6

This is widely observed throughout the church and can well be an effective introduction to all the activities of the week. A worship service for use on the day has been prepared and can be used in the church service, the church school, or any other group. Each person should have a copy.

Mother and Daughter Banquet

This usually comes on Friday night.

There are unusually fine values in this event when it is properly used. A special leaflet has been prepared giving new, unique, and usable plans for the banquet.

Daughter's Day, Sunday May 13

While the relationship between mother and daughter is emphasized all through the week, this day is set aside especially for emphasizing the place of the daughter herself. It can be observed by worship service, sermon, address, or special program in the church, the church school, or in any group. A worship service to aid in such observance has been prepared and is sold at such a price that each person can have a copy.

Order from this list: (*Cash must accompany orders*).

	Each	*Per 100*
General Leaflet	1½c	$1.25
Mother's Day Worship Program	1c	.75
Daughter's Day Worship Program	1c	.75
Song Sheet	1c	.75
Banquet Suggestions	1½c	1.25
After Mother and Daughter Week What?	1½c	1.25

Order from your state, provincial, or denominational office or from the International Council of Religious Education, 5 South Wabash Avenue, Chicago, Ill.

San Gabriel Mission Near Los Angeles

The European Delegation to Los Angeles

By James Kelly*

WELL NIGH four years have passed since those memorable days when there gathered within the hospitable gates of the city of Glasgow that great assembly of Christian men and women from all parts of the earth who had come together to seek, if haply they might find, that which was highest and best in their God-given task of turning the feet of the children of the world toward the King's Highway. These years, with their record of effort and achievement, have gone, but the influence of that memorable Convention still lives and operates in the lives of many men and women, more particularly on the Continent of Europe, where Sunday-school work has made rapid development, and where an entirely new recognition has been accorded to the essential value of religious education.

Today we stand on the threshold of another Convention, and our thoughts hasten forward to those days ahead when once again there shall be gathered under one roof people divided by nationality, but joined in heart by the tie of kinship and brotherhood. Los Angeles—the 1928 Convention City—is a far cry, and it may be that many, whose hearts and eyes turn longingly to the prospect of that fellowship with co-workers which only such a gathering makes possible, will be forced to remain at home. Our Continental brethren will not be so fully represented, as, in many cases, the economic conditions are still of such a nature that to contemplate such a journey would entail great hardship and difficulty.

In 1924 there were in attendance at Glasgow 261 delegates from the Continent of Europe, but this was made possible only through the raising of a special fund in Glasgow toward the traveling expenses of these people. We hope, however, to have present at Los Angeles, representatives from Italy, Latvia, Hungary, Switzerland, and possibly Poland.

Great Britain, we trust, will be represented. Among those taking part from this side will be the Rev. W. Y. Fullerton, D. D., London, the Home Secretary of the Baptist Missionary Society, who will conduct the devotional periods each day during the Convention; Sir Edward Sharp, Bart., who is an ex-President of the National Sunday School Union of England and Wales, and the President of the British Section of the World's Sunday School Association. Rev. W. G. Poole, D. D., of London, who is equally well known on both sides of the Atlantic as President of the World's Sunday School Association, and Chairman of the British Committee, and the Rev. John W. Cliffe, M. A., the newly appointed Secretary of the Primitive Methodist Church Sunday School Department. It is hoped that one or two other members of this denomination will also be present. Mr. Joseph Whiting, the organizer for the National Sunday School Union of England and Wales, will take part in a number of the Conferences. Among other members of the British Committee who hope to be in attendance and to take part in the Convention proceedings are Mr. H. Chessher of Hastings, Mr. W. Farey Chappell of Kettering, Mr. Arthur Black and Mr. Charles Webster of London.

(Please turn to page 47)

*Rev. James Kelly of Glasgow, Scotland, is Honorary Secretary of the World's Sunday School Association, British Committee.

An Experiment in Integration

By ERWIN L. SHAVER*

This article is a report of the use of the course "The Science of Leadership," a unit of the High School Leadership Training Curriculum. The unit was given at the Congregational Young People's Summer Conference held at Yankton, South Dakota, July, 1927.

)M THE standpoint of inite preliminary plan- one might question the mental nature of the which are to be de- d here, for a considerable n of the happenings and uently a number of significant changes in plan unforeseen at the outset. But if an experiment es that which gives one some valuable expe- , then our story is that of an experiment.

situation was as follows: An instructor was with the problem of teaching a course entitled cience of Leadership, one of the prescribed units e proposed High School Leadership Training ulum of the International Council of Religious ition. He wished so to plan his course that the taking it could qualify for credit by doing the ity and quality of work considered as standard ie Committee on Leadership Training of the cil. But there were obvious limitations. The g People's Assembly in which he had been asked ch met for only five days; the periods were shorter the required fifty minutes; the entire conference am was crowded; little outside of class prepara- was expected, except in the Bible courses; and d been asked to teach two other courses, one in and another in World Friendship.

The Preliminary Plan

er sizing up this situation, he planned to proceed is way: He would so choose the topics for his e on World Friendship, which was to meet at ird period in the morning, that its topics would ail into the topics of the Science of Leadership e, meeting the fourth period, and hope that the ly attitude of the Assembly officers would make ly easy to secure the necessary outside of class He also intended to do something in the way ng up the courses with some of the Assembly ties so that he could honestly integrate them he course, although he had never had previous ence with that particular assembly. In these it might be possible, he thought, conscientiously e credit to those students who took both the e of Leadership course and the World Friend- course and did the quality and quantity of out- preparation. But when the registration for s began on Sunday afternoon in open session, n difficulties appeared. Fifteen or sixteen stu- registered for World Friendship and only three r for the Science of Leadership, the trouble at tter point being the fact that at the same time were being offered five other courses in special ques of leadership for service in the local church, Recreation, Scouting, Dramatics, Finding God gh Nature, and History of Congregationalism. g the fact of competition with these fine oppor- es for concrete help in local leadership and the very crowded schedule, the instructor did some speedy thinking. The requirements for teaching such a course as the Science of Leadership for standard credit had purposely been planned with exceptional regard for flexibility and adaptability. The exact length and number of class periods and extra-class meetings and other types of work were subject to adjustment, provided only a total of twenty hours of real work was actually given to the unit.

The Revised Plan

The instructor stepped forward and whispered his suggestion to the dean. It was this: Why not conduct the Science of Leadership unit at the third period and grant credit to each student for the work he might do in any one of the specialized types of leadership to be given the fourth period, provided careful integration was made with these courses in which each pupil should receive, as it were, his training in some specialized skill for local church service. The instructor had several ways in mind whereby close correlation might be effected between the two types of leadership training, which are revealed later in our description. Further than this, the splendid Sunday morning sermon to the Assembly, delivered by a young ministerial student and striking curiously enough the challenge to pioneer in Christian leadership, showed that the instructor's hope for working in certain other general activities of the program had already been justified. The more the instructor thought about it, the more enthusiastic he became with regard to his revised plan. Catching the spirit of the new suggestion, the dean put it to the pupil members of the Assembly and to the instructors in the specialized types of leadership, explaining the situation which had led to the new unit's being offered in the Assembly under experimental conditions. The pupils fell in with it eagerly; the instructors with no less willingness. It was adopted.

How It Worked Out

The final registration for the unit showed eighteen names. Two of these were too old for credit, although they did most of the work required and helped in friendly fashion. One had to leave the Assembly at the end of the second day. A fourth showed a carelessness and neglect which disqualified him for credit. The remaining fourteen carried through the required work and were given credit.

The general plan suggested in the Pupil's Work Book and Leader's Syllabus for this unit were followed with necessary adaptations. The discussion of topics was abbreviated in the light of very definite messages given in the sermon mentioned above, in other convocation addresses and in the Bible course discussions (The Leadership of Jesus). The order of topics was rearranged. The class organized committees as suggested for presenting three topics as research-reports (doubling on topics in one case), provided for a committee on

tary of Leadership Training, Congregational Education Society, Boston, usetts.

worship, for an executive committee composed of the chairmen of each of the other committees and the instructor, as adviser, and for a committee on records.

Here are some of the things accomplished *during the class periods.*

Business was conducted. Committees were elected, reports of progress received from them from day to day and final reports made when they were ready.

Reports were received from the three topic committees who made rather careful preparation for them. For example, one committee, presenting the topic "Great Christian Leaders of Yesterday and Today," made a canvass of a number of the students and Assembly leaders with considerable concern lest they fail to make the best selections for their limit of five in each group.

There were a number of short *talks* by the instructor, supplementing the information brought to the class by these committees, so that in a general way most of the ideas suggested in the topic list of the Pupil's Work Book were brought up for consideration before the course was over.

A portion of the time was given to *discussion* and questioning suggested by the reports and the leader's talks.

The accomplishments *outside of the class periods*, however, seem to be of more significance educationally, which justifies the plan for the new High School Leadership Training Curriculum and its underlying educational theory.

1. Every pupil did some reading of source materials in the Pupil's Work Book; those on topic committees read elsewhere, in addition.

2. Every pupil obtained a considerable amount of help in his specialized technique course from the standpoint of information. This was integrated into the Science of Leadership unit by having each instructor in these courses pay special attention to the use of the techniques given in the work of the local church. The instructors were glad to emphasize this approach for it strengthened the work they were trying to do. To insure this still more, each pupil was asked to prepare a report for the instructor and for the group record book under the heading "How I Can Serve Others with the Help I Have Received in the Course on————————." This report, it was emphasized, was not to be a summary of what was said in class by the various instructors so much as it was to be a plan for actual use, in one's own local church and community, of ideas gained.

3. The class, through two committees, carried on two activities for the entire assembly. One was an evening vesper service with the theme "Great Christian Leaders of Yesterday and Today," in which they used, with adaptations, the suggestions in the Pupil's Work Book and gave a very fine turn to it by centering the entire Assembly's attention upon the work of the outstanding early pioneer Christian leader of the state and having his picture set before the group as it worshipped. Another activity consisted in leading the Assembly in a brief morning ceremonial of worship suggested in the Work Book, entitled "A Christian's Patriotism."

4. As has been suggested, a selected number of the general conference activities were integrated with the work of the class. The class, of course, with all members of the Assembly, attended upon these. B further than this, they were reviewed and reinterpret in class and the committee on records made interesti and helpful summaries or descriptions of them, in o case illustrated, for their group record book. The general Assembly activities were: (a) the previous mentioned sermon of the ministerial student, (b) a mo interesting pilgrimage to five historical spots connect with the life of the early pioneer Christian leader, two convocation talks, one by the instructor and (d) "Passing the Torch" ceremony about the campfire.

5. It will be seen that no small amount of time wa spent out of class in doing the committee work of var ous kinds. Some of this has received sufficient atte tion, but two committees might be mentioned further the executive committee and the committee on record One who examines the hastily made, but neverthele revealing notebook made by the latter committe receives a pleasant surprise in noting the way in whic the group have carried out and made interesting an original adaptations of the suggestions appearing i their Work Book for this feature. It contains an ac count of the activities of the group, their organizatio copies of individual and committee reports, summari of ideas gained in correlated activities, inspiratio quotations, and illustrations in the form of printed pi tures, photographs especially taken and original design

6. The members of the group spent various amount of time in consultation with the adult leaders of th Assembly, seeking information for their reports an personal advice.

7. They also gave time and thought to filling ou certain blanks asked for by the leader in pursuance o the work of the unit, viz., (a) Preliminary Information (b) Self-Analysis Blank, (c) "Carrying On" Blank, an (d) a blank asking for an unsigned statement of th value of the course.

8. Ten of the fourteen credit members of the clas freely met in an additional session for completing unfin ished business, for discussion and for a worshipful revie of the entire project.

A careful account of the time spent in these activitie in and out of class conference shows that the total o twenty hours required for credit work was met by th group.

An Evaluation

In reviewing the enterprise which we have describe there stand out certain features which may be give briefly in conclusion:

1. The experience shows the possibility of integrat ing the various activities of the average young people conference so as to make them more meaningful. Thi seems to the instructor the most significant outcome o the five days' work. Instead of a crowded schedule o separate courses, worship, recreation, sermons, etc some central unity may be obtained if one will plan th entire conference as a whole with such course units an procedure in mind as are contemplated in the pro posed High School Leadership Training Curriculum.

2. Space will allow only fleeting glimpses of th pupil's reactions to the course. Their unsigned est mates of the quality of the course read: "Fair" 1 "Good" 3; "Very Good" 8. What they liked bes about the course was: "the way everyone was workin in class"; "the real practice of leading"; "the Wor

(Please turn to page 42)

Regarding Sizes of Classrooms

By J. W. F. DAVIES

NY CHURCH that is undertaking to build an educational building must consider the question e size of rooms very seriously. I am one who ves that it is poor economy to build a series of s to be used only once a week. The observation I am about to make as a result of years of experi- has to my mind a double importance. For if the s can be used for extra activities during the week, ll be obvious that different sizes are needed.

it to limit ourselves for the time being to the tion of classes on Sunday. Our records over a s of years show that there is a variation in the of the grades from year to year. For instance, year the eighth grade may be large and the next small. This variability in numbers is always pre- in a school of large enrolment. With a good ner, the size of the class therefore may vary from to twenty or even more. For instance, this year school there may be in the seventh grade two es of boys, one class numbering twenty-three, other numbering fourteen, while in the eighth e there is only one class of boys. Next year the th grade assignment of rooms will have to be differ- It is impossible to build a room for any one grade or any one class. The only way to meet this situation is to construct rooms of various sizes, so that the class according to its enrolment can be assigned to a room able to accommodate that particular number.

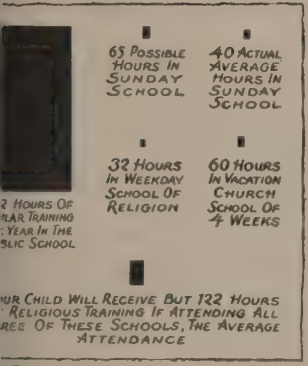
It may happen that a room may be larger than absolutely necessary to accommodate a class but it does make possible an opportunity for the occasional meeting of classes together to discuss some common project; to have a competitive examination or contest, the two classes being together on a particular Sunday in a room large enough to accommodate both. For instance, not long ago one class succeeded in getting some pictures which were very important to their understanding of the lesson so they invited the other class in the same grade in for the morning. A room large enough to accommodate both classes was of great value in that a chance to share something good with another would have been impossible if all the rooms had been of one size built for a small class.

Dr. Tralle is absolutely right that the classroom should be a room enclosed by four walls as nearly sound proof from other rooms as possible.

The above is Dr. Davies' reply to our request for comments as to the size of classrooms. We would be glad to have others.—Editors.

Convincing the Public

HE illustrations on this page were used by the Wichita Council of Churches in a publicity cam- n for vacation church schools. Mr. Melvin C. Dorsett is the Director of Religious Education of the Council.


65 POSSIBLE HOURS IN SUNDAY SCHOOL
40 ACTUAL AVERAGE HOURS IN SUNDAY SCHOOL
32 HOURS IN WEEKDAY SCHOOL OF RELIGION
60 HOURS IN VACATION CHURCH SCHOOL OF 4 WEEKS
2 HOURS OF LAR TRAINING YEAR IN THE LIC SCHOOL
UR CHILD WILL RECEIVE BUT 122 HOURS RELIGIOUS TRAINING IF ATTENDING ALL REE OF THESE SCHOOLS, THE AVERAGE ATTENDANCE
t I

By means of these charts the council sought to illustrate the comparative time which is being given by the public school and by the schools of the churches in order to indicate the absolute necessity of securing the additional time made available by the vacation

ool. Chart I shows the compara- time provided by the public ool and the several agencies of gious education. This chart was ompanied with the following state- t:

me say that the weekday schools of ion make daily vacation church schools ecessary. Weekday and Sunday-school may some day be increased enough to e vacation schools unnecessary, but the home giving little or no religious ing and the weekday and Sunday schools inadequate training, the vacation church ols are still much needed.

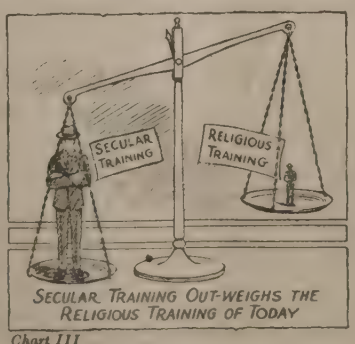


Chart III

Chart II sought to impress the importance of religious education in guiding the life of the individual and the nation. The inscription which appeared under this chart was as follows:

A realization of the worth of secular education and a united effort in promoting the same has given our nation outstanding power for material progress. A lack of appreciation of the need for, and a divided effort in the promoting of religious education has given inadequate spiritual thinking for guiding life well. Spiritually guided progress is the only safe progress. Help guide the life of our nation. A daily vacation church school may be made a worthy help. This school will give as much training in a month as your Sunday school will in a year. While it will not reach as many children as the weekday school of religion, it will give more hours to those who do come. Add a daily vacation school to your training program.

Chart II

Chart III presents graphically the need for balancing our system of public education with adequate religious training. Objection might be brought to this representation on the grounds that actual hours of time do not pro-

(Please turn to page 42)

First Meth Episcopal Ch South, Charl North Carol

Church and Community in a Building Enterprise

By Henry Edward Tralle*

TO begin with a consideration of money, in the launching of a church-building enterprise, is to place the cart before the horse. The first question to be raised is not "How much money can we spend?", but rather "What do we need in the way of building and equipment?" First, the real needs must be determined, and then the church and community must be brought to want the building that will meet these needs. In this work of enlistment, helpful suggestions may be drawn from the general experience.

Magnify the Enterprise in the Choice of Assistants

If care is exercised by the committee in the choice of architect and consultant, as was suggested in an earlier article, with a view to securing the most expert assistance available, this action will be in itself indirectly suggestive of the high importance of the whole building enterprise, and will tend to magnify it in the thinking of the members of the church and of the community at large. It would be difficult to exaggerate the suggestive influence of such procedure.

Win Favorable Attention Through Proper Procedure

The preliminary steps in any proper procedure looking toward the enlistment of the church and community in a building enterprise have been already outlined in a former article.

First of all, before there can be any cooperative action, it is necessary that the vision and faith and persuasive activities of some interested individual shall become effective, resulting in the appointment by the church of fifteen or more representative, interested individuals as a building council, which shall, through its committee on investigation, determine the building requirements of the church and ascertain how and at what cost these may be realized.

During the development of the sketch plans, on the basis of a d termined p gram of tivities, it highly i portant th the membe of the bui ing comm tee shall co fer, from ti to time, w full and f discussio until they a a unit in th agreement the soluti of the bui ing proble having reached their conclusion intelligently, on t basis of reasons presented by the architect and co sultant, and not merely on the *authority* of anoth Then the plans will be presented to the building cou cil, with a view to approval in their present form or a later revised form.

After adoption by the building council, the sket plans, with elevations and perspective, will be p sented and explained in a congregational meeting, p ferably with the aid of stereopticon slides.

Render Frequent Reports of Progress

The publicity committee, one of the three comm tees into which the building council has resolved itse will need to be active from the beginning of cooperati action looking toward a new building until its fin completion. It is the function of this committee keep the activities of the council in constant view the church and the community, making frequent repor of progress, in the newspapers, in the church bulleti and orally at the various meetings of the church.

When the building committee in a New Jers church, some time ago, selected an architect a retained a consultant, the publicity committee had two-column "story" in the leading daily paper, telli of the action of the church and giving some accou of the character and qualifications of the gentlem who had been selected to work with the committee studying the situation and in developing program a plans. The article was of such character as to ma the impression that this church was alive to its opp tunities and was seeking to invest its money economic ly and in a way to best serve the community and

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nserve the interests of the children, youth, and lults of its congregation. For months, this building oject was kept before the members of the church, rough announcements in the church bulletin, from eek to week, and through brief addresses by members the publicity committee, in connection with preaching rvices and prayer-meetings and business conferences.

Utilize the Pulpit. Sermons stressing the need for w building and equipment facilities, and emphaing the spiritual significance of the building enterise, will be of material assistance in enlisting active operation.

It will be well if the services of the pastor in this conection can be supplemented by visiting speakers, ecause of the psychological principle that human eings are influenced more by the many than by the w, and more by men of prestige than by those of sser standing. The deliberate surrendering of the ulpit to an invited specialist in religious education ill be in itself suggestive of the primary importance making adequate provision for the Christian train- of children, youth, and adults.

Issue Bulletin with Description of Plans. After plans ave been fully approved, it will be advisable for the urch to issue, through the publicity committee, a ulletin of information concerning the needed building, ith floor plans and perspective.

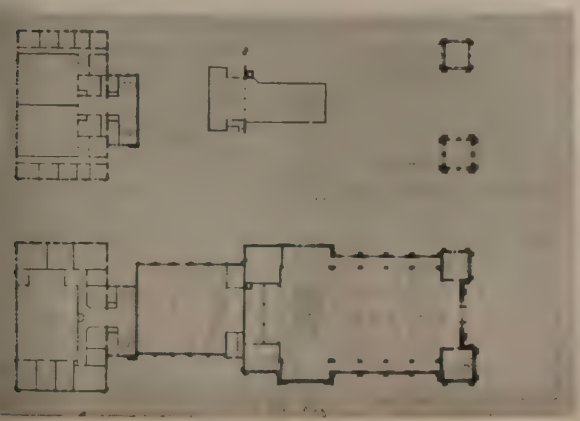
This bulletin should be an attractive presentation of cts and arguments. Sometimes these are arranged the form of questions and answers. The cost will be ominal as compared with the returns.

Publish Accounts of the Enterprise in Journals. The enominational journals particularly are accustomed open their columns readily to accounts of church- uilding projects, on the ground that such articles are the nature of interesting and helpful church news.

Such articles, when read by the members of the hurch to which this publicity is given, will tend to agnify the importance of the building enterprise in heir thinking and to evoke their fullest, most enthusistic support.

Launch a Financial Campaign

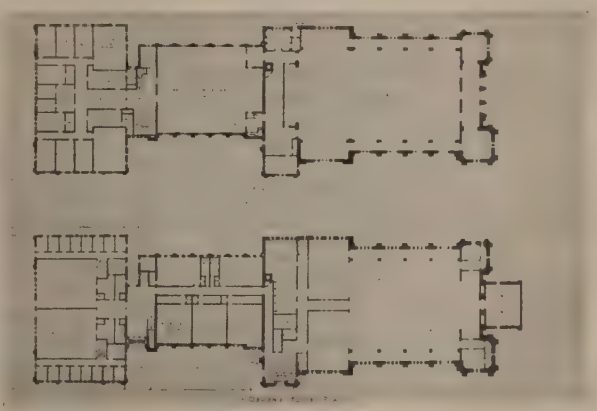
Occasionally, a church is fortunate enough to be able o sell its present site for enough money with which to uild a new building on a new site that is much less aluable for business purposes and more valuable for ts own uses; but usually a church that faces a building roblem must at the same time confront a financial roblem.



The financial problem should be faced with courage and confidence. Money can be raised for the building of a church structure more easily than for almost anything else for which the church solicits contributions. A campaign for funds for the erection of a church building appeals to self interest, church interest, community interest, denominational interest, and religious interest. These five interests constitute a basis for appeal that will spell success for a building campaign in almost any normal community, if the campaign is properly organized and promoted.

Much of the success of a campaign for funds will depend on the steps of procedure that have been outlined in this and in an earlier article. After these steps have been taken, there is a definite proposed building that has been intelligently planned, and that has been visualized in its exterior appearance and in its interior provisions by those who are solicited for contributions, so that they will give intelligently and liberally.

The financial campaign should be planned and conducted by the finance committee, one of the three com-



mittees of the building council. While the building committee has been engaged in its preliminary work, the finance committee has been making a study of successful methods of financing church-building enterprises, and has decided on a financial program, which the building council is asked to approve as soon as it has adopted building plans. Then the finance committee prepares subscription forms, provides for accounting, enlists and trains canvassers, and conducts a subscription campaign.

In many cases, it will be advisable for the finance committee to secure the assistance of expert leadership in the raising of money.

Usually, a church, after adopting sketch plans, should await the outcome of its financial campaign before instructing its operating architect to prepare drawings and specifications with a view to the reception of bids. The church may find that it cannot proceed to build at once, or that it can build only a part of the entire structure now.

Churches need not be afraid of incurring debts. Most churches that build must carry debts. If the debt is not disproportionately large, it will be an incentive to effort and a means of grace. Some churches would be saved from dying of inanition if they had the vision and courage and faith to incur a debt in the erection of an adequate church building.

As One of the Ten Sees Religious Education

A Review of *Religious Education*, Soares

By H. Shelton Smith

THE SCIENTIFIC study of religious education is confined largely to the last twenty-five years. Few men have had a better opportunity to view and evaluate the objectives and the processes of this movement than Professor Theodore G. Soares, who has directed the Department of Religious Education in the University of Chicago since 1906, and who was recently voted one of the ten leaders in the field of religious education. Professor Soares' new book, *Religious Education*,[1] may therefore easily be regarded as the book of the year in this field.

The book divides itself rather distinctly into four sections: (1) The human material with which education deals; (2) the nature of religion; (3) the fundamental characteristics of scientific education; and (4) the experience of fellowship as conditioned by the worshiping group.

The Educability of Human Nature

The author asserts that Christian education has been dominated by such theological theories of human nature as the depravity and the divinity of man, each containing some truth but neither offering a scientific basis for religious education. In recent years, biology, psychology, sociology, and other kindred sciences have forced educators to recognize that the terms "goodness" and "badness" are social concepts; that the child comes into the world neither moral nor immoral, but unmoral; and that the ultimate outcome of the child's inherited tendencies depends largely upon the social processes with which the individual reacts. Human nature can be changed; in fact, it is changing all the while, and the direction of such changes is the function of education. The progress of education calls for a careful analysis of human nature and of the social forces with which the individual is environed. In giving direction to this process educators will not be led astray by any theory of human nature that does not square with the demonstrated facts of human experience.

Religious Folkways

Religion arises, the author avers, from the effort of the group to achieve the highest satisfactions of personal and social experience. Although religion is a universal experience it will vary in content and in forms of expression from group to group. *"The contact of our children with religion is with the religious ideas, attitudes, conduct, and institutions of some particular religious group. . . . Religious education can only mean the development of children in the experience of a religious group. . . . Let the children frankly understand, with no sneers at sectarianism, that the experience of religion is so vital and so significant that each group must follow its own deep convictions"* (pp. 50, 166, 168). Thus we have such religious folkways as those of Quakers, of Jews, of Episcopalians, of Methodists, and of Catholics. For this reason it is held that religious education must be of a particularized group process, especially during the period of early childhood.

The author anticipates that he will be regarded as advocating sectarianism in religious education, but he sees no immediate way out of the situation, his only hope being in the ultimate socialization of adult religion. One wonders, however, whether the alleged denominational folkways are so clear-cut as the author indicates; whether sufficient account has been taken of the fact that in every community the intergroup contacts of boys and girls are producing fundamental changes in family and church religious folkways; whether due regard has been given to the existence of not merely one set of folkways in each denomination, but many; e. g., the folkways of liberal groups, of fundamentalist groups, of country groups, of foreign groups, of racial groups, and, finally, whether sufficient consideration has been given to the ability of children to think through their several group experiences and to work out for themselves an integrated personality that will partake of values from a wide variety of religious folkways.

The Meaning of Religious Education

Education is defined as *"the directed process of helping growing persons to develop progressively those habits, skills, attitudes, knowledges, appreciations, and ideals which will enable them at each stage of their progress to achieve an ever more integrated personality and to live competent and satisfying lives in their physical environment and as cooperative members of an ongoing and improving human society"* (p. xiv). Religious education is not something outside of this process but is rather a quality penetrating and giving meaning to the whole of it. The curriculum that introduces into education this quality must recognize the fact that the individual belongs to many different social groups to which adjustment must be made. The educational principle should be to make *"the group or groups with the highest educational ideals the most impressive and most significant in the lives of the young people"* (p. 85).

Fearing that we are liable to prepare a curriculum that will center in a particular institution rather than in the experience of the child, and thus set up a series of unrelated programs, Professor Soares suggests the possibility of having the community as such, functioning through a community council, develop an educational curriculum for all agencies, including the church, the school, and the home. He thinks the difficult problem of what is religious in education can be met, not by definition but by allocation of function. *"Those phases of study of human life which belong in the realm of human, common experience would be carried on in the schools. The religious interpretation and ecclesiastical expressions of the human experience would be carried on in the churches"* (p. 166). The author rejects outright the suggestion that the Bible be taught

[1]Soares, Theodore G., *Religious Education*. The University of Chicago Press, 1928. 336p. Price, $2.50.

the public schools as literature and history on the sumption that you cannot teach literature without -living the experiences of the Bible. *"We do not ant the Bible in the public schools, nor Christian hymns, r prayers, nor any worship. The schools are not dless because those practices are not observed, any more an a playground is godless because there are no Bibles it"* (p. 167).

Here again we find the view expressed that religion particularized in terms of a specialized set of re-gious folkways which vary so fundamentally among e several religious groups as to prohibit not only ccessful interdenominational activities but also e inclusion of religious education in the public schools. robably this partly accounts for the author's seeming gative attitude toward weekday schools of religion, d also for the fact that no reference was made to veral significant enterprises involving the integration public school and church school curricula on the e hand, and of interchurch cooperation on the other. ne may at least question whether education that is nceived as a process of inclusive socialization of perience will long be satisfied with attempting to aintain a status quo not characteristic of creative ducation.

In chapter VIII will be found a stimulating counter those extreme "situationists" who would have the rriculum of religious education determined almost tirely by the emergence of some immediate practical roblem of the individual or of the group. *The protest gainst knowledge for its own sake, knowledge as cur-culum material, is entirely healthy; but the remedy is ot to regard knowledge as merely stuff to be used in the olution of immediate problems, but to estimate the ex-erience quality of any body of knowledge and consider s value for the enlargement of life* (p. 124).

Churchmanship and Worship

The author holds that those churches which do not ractice confirmation have not yet been able to provide n adequate experience of churchmanship for children. hildren attend the Sunday school for a number of ears and then "join the church." Their status before oining the church is uncertain and confusing, espe-ially where the religious activities of the home and of ther agencies have been carried on as though they ere already living Christian lives. Professor Soares elieves that much of this confusion has been brought bout by the development of a doubleheaded institu-ion. In his opinion we need a church and only a hurch, and the Sunday school as a separate institution hould be abolished. He holds that a thoroughgoing rganization of the church for its educational task hould include divisions of the church as such for chil-ren, for young people, and for adults. Persons belong-ng to any of these divisions would be regarded as nembers of the church itself, although the younger roups would be known as "junior" members.

Worship is conceived as an organizing experience hrough which the individual and the group make ontact with God, and by which, meaning, passion or service, and a sense of social community are ntroduced into life. In its highest expression worship s confidence, "The Lord is my shepherd"; in its pro-oundest expression it is submission, "Thy will, not nine, be done."

Death Comes to Dr. Chalmers

William E. Chalmers

REV. WILLIAM E. CHALMERS, D. D., Secretary of the Department of Religious Education of the American Baptist Publication Society, passed away on April 5 in a sanitarium at Clifton Springs, New York. Funeral services were held on April 9 at the First Baptist Church, Philadelphia.

Dr. Chalmers had been in ill health for some time. He was granted a leave of absence by his Board last year to recuperate and seemed much improved in health. He came to the annual meeting of the International Council in February, but was taken ill and returned home. His Board granted him a further leave of absence and his friends were greatly encouraged by his apparent improved condition when the word suddenly came of his death.

Dr. Chalmers was actively identified with the International Council from its beginning as a member of the Executive Committee. He was also a member of the Committee on Education, and for the past three years was Vice Chairman. In his death the cause of Christian education has lost an able, devoted worker whose cheerful, kindly personality endeared him to all.

"Los Angeles—1928"

International Council Special Train

THERE WILL be many special trains to carry the thousands who will attend the great World's Sunday School Convention at Los Angeles in July. Most of these have been planned so as to arrive in Los Angeles just in time for the opening of the convention on July 11. The International Special has been arranged for the comfort and convenience of those who wish to go direct to Los Angeles with only two half day stops, one at Denver and one at Salt Lake City, and to arrive in Los Angeles in time for the important pre-convention meetings and conferences that begin on Monday, July 9.

Parties in any part of the country may purchase their own tickets in their home cities at the reduced round trip rates and may go on the International Special, via the Chicago & North Western Ry. and Union Pacific System, provided they arrange their reservations on this train, which will leave Chicago, Wednesday night, July 4, and arrive in Los Angeles on the afternoon of July 8.

With the exception of a number of reservations made in advance by officials of the International Council, space will be reserved for those who first apply. The number of reservations on this train will be limited. There will be no hotel costs enroute, as the sleepers may be occupied during the stops at Denver and Salt Lake City. Those who wish to make reservations on the International Special from Chicago to Los Angeles should write to the International Council office, 1516 Mallers Building, Chicago.

What is Involved in Enlisting Public-School Cooperation?

By N. F. FORSYTH*

IN ANSWERING the question, what is involved in enlisting public-school cooperation, perhaps the first observation which should be made is that not all public-school cooperation is desirable. It is entirely possible to defeat the ends of weekday schools by securing the wrong kind of cooperation with the public school. If cooperation means direction or absorption by the public schools there has been no gain, but loss.

Likewise cooperation which involves the use of state funds for weekday schools constitutes an infringement of the principle of separation of church and state and is to be counted on the debit side of the ledger.

One of the motives which prompted the hardy early settlers of the United States to separate themselves from their own country and people and to cast their lot in a land which promised freedom more largely than they had known was the desire to live where the church and state were separate.

This desire grew out of their experience. When they wrote, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof" into the constitution of this nation, it was because it had been inspired by unpleasant and sometimes bitter memories.

In spite of their theoretical declarations of belief, these early settlers proceeded to develop their educational system, for all who attended, in such a way that religion was the motive, and religious materials the core of what was then taught.

This condition obtained until Horace Mann's time in the second quarter of the 19th century, when public education began to take on the characteristics of our present system and religion and education began to be separate.

As this development has proceeded it has been evident to an ever enlarging group, that while the citizens of this experiment in democracy were achieving a very good result, namely the separation of church and state, they were achieving a very bad result at the same time, the education of our children without religion.

May the State Teach Religion?

The constitution forbids it (Article 1). Most of the State legislatures have written state enactments against it.

And even if legislative authority were favorable to the teaching of religion by the State, it would not follow that those who were political victors and in charge of the matter for the State, would be qualified either by training or experience to direct the religious nurture of the youth of the State.

Wherever the State teaches religion there is a State religion. In a democratic social order there is no place for an autocractically imposed State religion.

Even if these considerations did not need to be weighed, the Church cannot afford, indeed does not dare to pass over to any other agency, not even the State, the use of the religious education method.

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This article is to be a portion of a chapter in a forthcoming book by Dr. Forsyth entitled *The Organization and Administration of Religious Education in Weekday Schools.*

The Church can renew its own life best by rearing and not merely salvaging a membership.

The great ventures of the Church, the organized activities consciously directed toward building a Kingdom of God, are dependent on an intelligent and informed membership. Let the Church pass over to any other agency the direction of the religious education enterprise, and Kingdom building will need to mark time until others will be able to understand when their Master says, "Feed my Lambs, Feed my Sheep."

Freedom! Democracy! Protestantism!

A new freedom has overtaken us. Protestantism and democracy have proceeded to break autocractic spiritual controls. Remarkable progress has been made in this direction.

Not all of the new freedom has been good; some of it has been, but some has expressed itself in the amazing growth of juvenile delinquency.

It is not enough to break autocratic spiritual controls. If life is to develop constructively, positive controls are necessary.

Protestantism and democracy may know no controls save those inner controls of one's own conscience. Unless life, then, may be undergirded with such inner controls as will make it dependable we may not be sure that mere freedom from ancient traditional controls will make for social stability. Did not the great Teacher say, "As a man thinketh in his heart, so is he"; He did not say as a man behaves because he is required to, so is he. Whatever hope may be held out for the future of free institutions grows out of the possibility that there may be developed in the lives of a considerable group of our youth, adequate inner controls.

Educating a Citizenship Without Religion

To accomplish these momentous ends we have established a system of universal education under the direction of the State. By common consent we have agreed that this universal system of public education should limit its instruction, and should not teach formally of God as Creator, or of God as Father of us all, or of Jesus as Saviour; these greatest of all concepts significant in the motivation of life and the control of conduct must forever be omitted from the public instruction of the public-school system of the United States. Public education is not anti-religious. It is constitutionally non-religious.

To provide such efficient instruction for all of the millions of children who are the responsibility of the Protestant Church, that God and Christ-centered right living will result, is the task of Church directed religious education. It will require decades, an army of teachers and millions of dollars.

To date, tho the church has been a free hand for centuries, the task has been undertaken by the Sunday school with its limitations of teachers, time, equipment, money, lesson materials, methods of teaching and supervision.

If the weekday movement secures the wrong kind of cooperation with the public school, the future of this very promising plan to extend and improve the teaching program of the church is hopeless.

If the right kind of a cooperative arrangement can be worked out with the public school, the weekday movement can make a significant social and religious contribution to the life of the world. The magna-charta for the right kind of a cooperative arrangement is in a point of view validated by this decision of the Supreme Court of the United States: "The child is not the mere creature of the State; those who nurture him and direct his destiny have the right, coupled with the high duty, to recognize and prepare him for additional obligations."

THIS PAPER MAINTAINS two theses only; the first has just been stated. The second is; cooperation between week day religious education and the public school is like love between two persons, either it is mutual or it is not real.

This raises two fundamental questions: (1) What may the Church expect of the State by way of cooperation as the Church establishes and maintains schools for religious instruction?

Lest I create the impression that many public-school men are not cooperative, let me say first of all, that no group of men and women that I have known has been so alert and sensitive to the need for such instruction and willing to work long and tediously and hard to solve the very difficult problems involved in the establishment and maintenance of weekday schools as public-school men and women.

Not all public-school men believe that weekday schools are the solution to the problem of providing more adequate religious nurture for children. These men are honest. Many of them believe the public school can do all that needs to be done.

They have not considered the fact that religious education has purposes over and above those involved in good citizenship. Since there is a difference in the objectives of public and religious education, there will be some variation in the methods used to accomplish them. General education is not concerned with developing right understanding of, attitudes toward, or relationships with God. These are matters with which religious education is profoundly concerned.

Public education does not deal with worship experiences. Religious education emphasizes the value, materials, methods, and experience of worship. The instructional program of religious education provides such time as is needed for worship and presupposes on the part of its teachers such a background as will enable them to lead in the development of worship experiences in the lives of their pupils.

If religion is a way of living then Christian education is teaching pupils

e "Jesus way of living." The "Jesus ay of living" is concerned with complete ing. Consequently there is need for ch knowledge and activity as are eded to interpret and motivate all of e in a Christian way. All of life's in- rmation, attitudes, motives and be- vior need to be shot through with ligious meaning. This will not take ace unless it is planned. When public- hool men realize that this plus element religion can never be taught by the ate, they will seek a way by which ese altogether significant elements ay find their way into the educational ocess.

ONE OF THE very evident points at which the State can and should operate with the Church is for the ate to make such arrangements as will able the Church to teach the children their parents, religion, in time common- used by the public school. There are number of reasons for this, (1) Religious ducation has a contribution to make to ducation, and to growing lives, as cademically respectable as any instruc- on now being provided by the public hools. (2) If religious education is gnificant educationally, the State as an ducational agency ought to make it ear that it recognizes it as having worth nd not require children to bootleg eir religious education as if it were un- orthy of academic recognition. This cognition, let us hasten to add, should e given only where the religious educa- on forces are prepared to give such assur- nce of high standards as will warrant he State turning over to the Church the arents' children for instruction. The ttitudes of the children which result rom classes held after school hours, or in ime ordinarily used by the school, are of reat consequence. (3) Children should e taught religion in time ordinarily sed by the public school because, upils learn best when they are not ired from their study as they frequently re after a full school day. (4) Small hildren should not have to go home in he dark in the winter months, nor hould they be penalized for their study f religion by being required to take ime which frequently involves getting p in the dark in the winter months and tudying in the religious school before ublic school begins.

(5) The parents of America need in- reasingly to act on the principle laid lown by the Supreme Court of the United States in its decision in the Oregon Com- ulsory School Law Case: "The child s not the mere creature of the State; hose who nurture him and direct his destiny have the right coupled with he high duty to recognize and prepare im for additional obligations."

Weekday Religious Education in Public-school Buildings

One of the very practical problems many weekday workers face has to do with the use of public-school buildings. In most communities public-school build- ngs and equipment are better adapted to educational purposes than any other, although a rapidly increasing number of churches are making provision for a re- ligious education program. If public- school buildings are best adapted to religious education needs, should not weekday schools be held in public- school buildings?

It sometimes happens that public- school buildings are the ones which can best be used because of the conditions of the local community. Numbers of com- munities use public-school buildings on extra-school time for interdenominational religious instruction quite as other com- munity service agencies use the buildings.

Other communities use the buildings during the school day and make such payment as may be mutually agreed upon.

Ordinarily however, in facing the question should public-school buildings be used for weekday instruction, the answer would be no, for in planning what time should be used for weekday instruc- tion in religion we conclude that time ordinarily used by the public school is preferable to extra-school hours. In as much as the public-school buildings are used for public-school purposes during school hours it follows if weekday classes are to be held at the same time, that buildings other than public-school build- ings ought to be used for weekday in- struction. Sometimes however, com- munities find that because of local conditions, their schools can only be held in public-school buildings in extra-school hours. A recent writer in discussing the use of public-school buildings, when they are not in use by the State, for weekday religious education, maintains that such buildings may be used "if the public school-authorities grant the privilege,

MY TRUST

A PICTURE memory brings to me:
I look across the years and see
Myself beside my mother's knee.

I feel her gentle hand restrain
My selfish moods, and know again
A child's blind sense of wrong and pain.

But wiser now, a man gray grown,
My childhood's needs are better known,
My mother's chastening love I own.

—*John Greenleaf Whittier.*

and if the church pays for the classrooms an amount that will insure that public funds are not contributing to church- school expense." This would seem to be a safe procedure and would safeguard the principle of separation of Church and State. When public-school buildings are used the problem of planning building and equipment, except such incidental instructional equipment as may be neces- sary, does not need to be raised, for the buildings and equipment are already available.

If it is desirable to have the weekday instruction conducted during hours com- monly used by the public school and in Church-school buildings, what kind of buildings and equipment are needed for weekday schools that are not needed by the Sunday and vacation school? If weekday instruction in religion should be part of a total unified instructional pro- gram it follows that the same kind of equipment which is necessary for a well planned church school will meet the needs of the weekday school; for the weekday school is, or ought to be, part of the Church school.

THE SECOND question involved in the mutual working together of the Church and State to provide weekday instruction in religion is, What does the public school have a right to expect from the weekday program?

A very elemental question may serve to make pointed what is involved. Does any weekday enterprise have a right to ask a public-school system to break into a time schedule; a series of lesson courses arranged, frequently with reference one to the other; a carefully wrought out teaching procedure; and supervisory arrangement which has been in process of improvement for perhaps a century, to accommodate some enthusiastic person of more or less stability in the community, who seeks to teach catechism or some other equally carelessly selected lesson material during the time traditionally used by the State for citizenship educa- tion? The answer is too apparent to state.

It was from such a school that I re- ceived a letter the other day. A gentle- man from South Carolina said, "Dear Brudder Forsyth, I read by the paper that you were appointed to be the Metho- dist Episcopal director of weak schools. Brudder Forsyth, I have a weak school and wish you would help me by sending some free Sunday School lessons."

The public schools have a right to insist on *standards of objectives.* Objec- tives must be carefully formulated. A program of Bible study, or citizenship training; of ethical instruction, or handi- craft; of mission study or dramatics; as valuable as these items are if properly related, cannot be a substitute for clearly defined objectives both general and specific for the weekday school. Perhaps the first thing that needs to be done by a director and his committee in setting up a weekday system is to agree upon objectives for the schools and then solve all of the problems which arise by determining whether one procedure builds toward the objective better than an- other. Objectives are not mere aca- demic niceties, they are anchors; they are the basis of educational principles and are of great worth in making choices as to procedure; they give motive to the doing of the thing; they are the nucleus round which the entire enterprise is built; and if rhetoric will permit such a mixing of metaphors, they are rudders as well.

The public schools likewise have a right to insist on *standards for teachers.* They should not be expected to accept a carelessly developed curriculum such as catechism if they are to dismiss the pupils from helpful public-school training in citizenship.

The public schools have a right to insist on *standards of supervision.* Super- vision may be inspectorial, autocratic or cooperative; and directors may magnify their administrative and neglect their supervisory function. Communities may fail entirely to provide supervision.

To the extent that supervision fails to maintain high standards for any of the numerous possible causes suggested, to that extent do the children receive less than they have a right to expect their religious training to do for them. One of the essentials of a formal program of Christian nurture is competent supervi- sion.

When public-school men come to appreciate the specific contribution religi- ous nurture can make to public education which they are constitutionally forbid- den from making, and when weekday schools take themselves seriously enough to conduct their work with high religious, and educational standards, the ground- work will have been laid for significant mutual cooperation.

Suggestions for Building Worship Programs

BEGINNERS' DEPARTMENT PROGRAMS FOR JUNE

*By Violet Rush**

THEME: FRIENDLY HELPERS

God is made known to us through the birds, flowers, trees, and waving grass. We can hear him pass if we but tune our ears to his voice. The teacher who heeds and sees the wonders of nature will have much to bring to the little child.

The summer experiences of children are most worth while. It is the time when the world is teaming with life. Butterflies, bees, flowers, birds are abounding everywhere—mother takes the children away to the seashore, mountains and country. Many new and strange experiences come to the children. A wise teacher will make use of these experiences. Children will return with pine cones, seashells, pictures of their outings. The group will not be constant. There will be many absentees to look after, it would be well worth the trouble to try to know who are out of town and their addresses, children will appreciate cards when they are away.

The most worthwhile and lasting teaching has been done amid bits of beauty brought in. It is through nature that the smallest child comes to know the loving care of the heavenly Father for all creatures. We wish the child to know that he can be a helper in caring for the beautiful things that God has fashioned. And so we would take for our theme for June, "Friendly Helpers." There are many things a child can do to help those in the home, the neighborhood, his playmates and for guests who come to visit.

First Sunday

AIM: To help the child to know that we are all helpers with God, in caring for growing things.

MATERIALS NEEDED:

Boxes, bowls, flower pots for planting seed.
Pictures of farmers at work.
Pictures of gardens and garden products.
Pictures of summer beauties.

PROCEDURE:

If you are fortunate enough to be near a garden that is being planted anywhere in the neighborhood, the children may go on an excusion to visit it.

CONVERSATION:

After the actual experiences with gardens, the children will be eager to talk over what they have seen. Pictures may be used if the excursionis not feasible. The teacher may help the small child to realize that God plays a very important part in sending the rain and sunshine for the gardens.

SONGS:

"Garden Song," *Child's World*—Emilie Poulsson
"Green Things Growing Everywhere," *Song and Play for Children*
"My Father and Mother," a *Child's First Song in Rel. Ed.*, Louise Oglevee
"Each Flower Nodding in the Sun," Louise Oglevee
"Raindrops," *Songs for the Little Child*, Clara Bell Baker
"God Loves Me," *Songs for the Little Child* (Same)

STORIES:

"Danny's Garden," *Beginners Book in Religion*, Baker (page 225)
"Margery's Garden," *Stories to Tell to Children* by Sara Cone Bryan

ACTIVITY:

1. Excursion to visit a garden
2. Planting a garden (out of doors, or indoors using boxes, or flower pots. Bowls or boxes must be painted)
3. Making a picture of a garden—to take home

Second Sunday

AIM:

(1) To help the children to feel that Jesus can use the very small child to help him.
(2) To awaken a desire within the child to be helpful.

MATERIALS:

Pictures of children helping in the home. (Harold Copping's picture of The Little Boy and the Loaves is excellent.)
Flower pots, boxes that have not been completed the preceding Sunday.

PROCEDURE:

Flowers, pictures may be in readiness for the children to arrange when they come into the room. "Children learn by doing," give them the opportunity to assist in making the room lovely.

MUSIC (Use songs previously learned)

Music may be used to call the children to come quietly to their chairs.
The children perhaps will recognize the song, and begin to sing. Give them the opportunity to sing many of the spring songs which they have learned.
Comments on the room, the flowers, pictures may be made, emphasizing what each child has contributed in making it lovely.

STORIES:

1. Five Barley Loaves, *Bible in Graded Story*, Vol. 2, Clara Bell Baker.
2. Bobby Nimble Toes, Bobby and the Big Road, Maud Lindsay.

PRAYER:

Dear Jesus, we thank You for the flowers and the gardens. Help us to be your helpers in caring for the gardens and flowers.

ACTIVITY:

Mounted picture of "Feeding the Five Thousand," Perry Pictures.
The painted flower pots or boxes will be dry and this Sunday the seeds may be planted, watered and placed in a sunny place to grow.

Third Sunday

AIM: To help little children to learn to be considerate of guests who come into the home.

MATERIALS:

Pictures of home.
Pictures of trains, boats and automobiles.
Pictures of children and others visiting in the home. Small model of the Home that Elijah went to. See "Bible Models," by Walker and Evans.

PROCEDURE:

See suggested program for preceding Sundays.

SONGS:

"Can a Little Child Like Me?" Songs for Little People
Friends, Elizabeth MacShields—International Journal, January, 1928.
Songs learned previously.

STORY:

Room for a Friend, Bible in Graded Story, Vol. 2.

ACTIVITY:

1. There are usually visitors in the kindergarten; the children may sing songs for them.
2. May plan to invite their mothers to visit the following Sunday and may dictate notes to be written to them. The children may decorate the notes with flowers. (Free hand drawing.)
3. Watering the flowers in the pots.

Fourth Sunday

AIM: (Same as preceding Sunday)

MATERIALS:

Flowers for making the room beautiful for their mothers. Picture of mother and children. Children will come with their mothers and will want them to see their room and the flowers they have planted. The children may help to get the room ready.

PROCEDURE:

Children will come to their chairs when the music is played.
Songs may be chosen by the children. They will wish to sing for their mothers.

STORIES:

"Tree Gossip"*

"Who? Who? Who?" sleepily murmured the Big Brown Owl, peering down from his high perch in the tree.

"Who? Who? Who?" he called again, as no one answered him. It was getting dark. Every other bird had his head tucked under his wing ready for sleep.

"Who? Who? Who?" said the Big Brown Owl.

"Dear me," said Jenny Wren. "I'll never get to sleep with this racket. What does he want, anyway?"

"Oh, he can't decide where to build his nest and raise his family," answered Robin Redbreast. "What he means to say is, 'Who will make a good neighbor?'"

"If he knew what I know," returned Jenny Wren, "he'd know where to build it. The boy of the white house is a good neighbor. He has put up the nicest little house on his grape arbor, with a door so tiny that no other bird can get in. We move in to-morrow," she ended, with a flirt of her tail.

"If the Big Brown Owl knew what I know," said Brown Sparrow, "he'd know where to build his nest. The boy of the white house is a good neighbor. He throws out crumbs every day. One never need be hungry in his yard."

"If the Big Brown Owl knew what I know," said Bluebird, "he'd know where to build his nest. I build mine where I can find something to build it with. The boy of the white house is a good neighbor. He puts strings out on the bushes."

"If the Big Brown Owl knew what I know," said Robin Redbreast, last of all, "he'd know where to build his nest. The boy of the white house is a good neighbor. He keeps a basin of water in his garden for us. I had a fine bath there this morning."

"Who? Who? Who?" called the Big Brown Owl again. But the boy of the little white house knew, and so did all the birds.

*By Jessie Eleanor Moore from *Picture Story Paper*. Used by permission of Methodist Book Concern.

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Mary's Secret"*

Mary glanced out of the window, an anxious look her eyes.

"Oh, dear," she cried, "I do hope it doesn't rain, ot a single drop, for all this month."

Her father looked up from his paper.

"What a wish, my child; rain cannot hurt us; you nd your mother are well supplied with rubbers, incoats, and hats, while my slicker is hanging up in e barn."

Mary smiled mischievously and her eyes twinkled. "But daddy, dear, I have a secret, and the rain ould spoil it all." Mary climbed upon her father's p and gave him a bear hug. "My secret is for you, ddy."

"When am I to know this secret?" daddy smiled at is bright-eyed little girl.

"Not for a long time yet," Mary answered.

The first thing every morning Mary would run to e window and glance skyward anxiously, and the st thing at night she would say, "It musn't rain -night."

To Mary's delight the weather remained bright nd sunny; then one day Mary said, "You are to now the secret to-day, daddy, but, first of all, you ust follow me out to the barn."

With Mary leading, both mother and daddy followed her to the big red barn. Mother knew the secret and smiled happily, while on daddy's face there was a curious look.

As they stepped within the barn Mary said soberly, "You are to do just what I say, daddy; first of all you must put on your big slicker."

Daddy threw back his head and laughed merrily, "Very well, Mary." Willingly he put on the heavy slicker.

"Put your hands in your pockets, Daddy Warner," Mary commanded.

Obediently Daddy Warner thrust his hands into the deep pockets of the slicker. Then a queer look entered his eyes and quickly he withdrew them. A tiny wee bird flew from the pocket and circled over their heads.

Daddy peered into the pocket, then a smile came to his lips, for within that pocket were three tiny birds; they were hungry and opened their mouths and cheeped loudly.

"A wren nest," daddy whistled softly. "The little mother must have liked the looks of my slicker, and built her nest in the pockets."

Mary cried gleefully, "That was the secret, daddy; I saw the mother bird build the nest weeks ago."

She added, "And if it had rained, daddy, the secret would have been spoiled, for you would have come for your slicker, and have found the nest."

Taking the coat from his shoulders, daddy hung it on its nail.

"It would never do to rob the bird of her home, so she may have it, until her babies are grown."

As they left the barn Mary saw the little mother disappear within the pocket. She, too, was happy to keep her home.

*By Nola Theesfold from *The Elementary Magazine.* Used by permission of Methodist Book Concern.

Or the children may tell the stories told previous Sundays. The pictures may be shown and the children tell the stories.

SONGS: (Used previous Sundays)

ACTIVITY:

Mothers may be invited to sit with the children. The children all wish to give the bowls of flowers to the mothers. This may be made a lovely party of the service. The children may carry the bowls; sing "The Garden Song," for their guests.

PRAYER:

Dear Father, we thank You for our mothers, the flowers and the birds. Help us to be helpers every day. Amen.

A happy song may be sung as, "Tirra liva, liva," *Forty Folk Songs,* Surrett.

The children will go home with their mothers.

PRIMARY DEPARTMENT PROGRAMS FOR JUNE

*By Ethel Baader**

In Christ there is no East or West,
In Him no South or North,
But one great fellowship of love,
Throughout the whole wide earth.

Theme for the Month: Adventures in Friendliness

First Sunday

THEME: JESUS, FRIEND OF LITTLE CHILDREN

Aim: To picture that scene of old, when Jesus gathered the little children about him, so vividly that we will have a sense of his nearness to us. To make Jesus, the unseen friend, real. To arouse a keen feeling of love for him.

SUGGESTED SERVICE OF WORSHIP

QUIET MUSIC:

I would suggest that the leader sit in her place before the children, relaxed and ready, worshipping with them thru the music.

CALL TO WORSHIP: "O Come and Let us Worship," No. 3, *A First Book in Hymns and Worship*
or "This is God's House," No. 1, *A First Book in Hymns and Worship*

OPENING PRAYER: Words of the hymn, "The Lord is Ever Near," No. 6, *A First Book in Hymns and Worship*

Our God is ever near
He bids us children pray;
While we are speaking He will hear,
And bless us, day by day.

Our Father's love is sure
And very wise his care,
He gives us what he knows is best,
And hears our every prayer. Amen.

PRAYER-HYMN: Quietly sing together the above prayer.

WORSHIP THRU SONG, STORY AND PICTURE:

Leader: Miss ..... is going to play something on the piano that we have heard before. Let's close our eyes, while she plays, shall we, and see if the music brings any pictures to us?

Pianist plays: "I Think When I Read That Sweet Story of Old," No. 27, *A First Book in Hymns and Worship*

Leader: What pictures did we see?

Someone will probably have seen Jesus with the little children about him, perhaps with a little baby on his lap.

Leader: I know a lovely story about the picture I saw. Perhaps it tells about yours too.

Story: "Jesus Receives Little Children," page 122, *Primary Story Worship Programs*
or "The Story of a Little Girl," page 140, *Bible Story Book*

Leader: And here is the picture I saw and that some of the rest of us saw too.

Plockhorst's, "Christ Blessing the Little Children"

Have the picture large enough to be seen, without strain by all the group. Let them study it quietly. Talk it over.

For guiding thoughts about the picture see:

Famous Hymns with Stories and Pictures, pages 46, 47
or *The Gospel in Art,* pages 251-253 (Using Non Ehde's painting "Suffer the Little Children to Come unto Me.")

Leader: One day, long ago, a Sunday-school teacher named Miss Jemima Luke heard a group of children singing a very pretty tune.

Miss Luke loved Jesus very much and often thought of that time when he drew the little children about him and loved them. She often wished that she might have been with Him then, that she might have been one of these ladies we see in the picture. But since she couldn't have just that wish she decided to tell others about it in writing the words of that story to the old English tune she had learned from the children. So she did. And that's how we came to have this song that we all love to sing. "I Think When I Read That Sweet Story of Old." Shall we sing it together?

Song: "I Think When I Read That Sweet Story of Old."

Prayer: Dear God, our heavenly Father, we are so glad Jesus loved the little children long ago. That he said to the grown people who were afraid Jesus would be troubled by the children, "Let the little ones come unto me." We thank thee that Jesus loves us too, that he is our Friend. Amen.

OFFERING SERVICE: Shall we bring our gifts telling Jesus of our love for him?
Offering Hymn: "Offering," No. 34 or Gifts of Love No. 29
A First Book in Hymns and Worship

CLOSING HYMN: "Jesus and the Little Children," page 51, *Melodies*
"Jesus Loves the Little Children," No. 26,
"Tell Me the Stories of Jesus," No. 22 (Verses 1 and 2)
A First Book in Hymns and Worship

Second Sunday

THEME: BEING JESUS' FRIENDS.

Aim: To help the children to know that we are Jesus' friends if we love one another and do the things that Jesus would have us do every day at home at school and at play.

SUGGESTED WORSHIP SERVICE OUTLINE

QUIET MUSIC

CALL TO WORSHIP: (Select one) "Opening Prayer," No. 97, *Songs for Little People*
"Praise Him, Praise Him," No. 6, *Songs for Little People*
"O Come and Let us Worship," No. 3, *A First Book in Hymns and Worship*
"This is God's House," No. 1, *A First Book in Hymns and Worship*

SONG: "Jesus, Friend of Little Children," No. 29, *Songs for Little People*
"Jesus, Saviour," page 10, *Melodies*

Jesus, Saviour, once himself a child,
Tender, gentle, pure and sweet and mild,
Help us, Jesus, may we loving be,
Growing, learning, more to live like thee.

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SCRIPTURE: (either read together from Bibles or say from memory)
Ye are my friends if ye do the things which I command you. (John 15:14)
This is my commandment that ye love one another as I have loved you. (John 15:12)
STORY: The Happiest Kingdom, page 129, *At School with the Great Teacher*
"The Little Boy and His Lunch," page 134, *Bible Story Book*
"Jesus Teaching a New Commandment," page 128, *Primary Story Worship Programs*
"Friends at All Times," page 61, *Happy Children in Happy Homes*
PRAYER: "Our dear heavenly Father we thank thee for Jesus the children's Friend.
We are glad that he was born a little baby in Bethlehem; that he grew to be a helpful, obedient boy; that when he became a man, he went about doing good, helping everybody, everywhere he went.
We thank thee that he is our Friend too. Help us to be like Jesus, loving, kind and helpful." Amen.
OFFERING: Freely ye have received, freely give.
Offering Hymn: "Offering," No. 34, *A First Book in Hymns and Worship* or "Gifts of Love," No. 29, *A First Book in Hymns and Worship*
"Offering Hymn," No. 90, *Songs for Little People.*
CLOSING PRAYER AND HYMN: "Parting Prayer," No. 58, *Melodies*
(Say the words as a prayer first and then sing them together quietly)

Jesus, Saviour, give thy blessing,
Keep us in thy tender care, now as we part.
May we be loving to one another,
May thy love fill every heart. Amen.

or "I Cannot do Great Things," No. 30, *Songs for Little People*

Third Sunday

THEME: FRIENDS WHO CARE FOR US
Aim: To arouse a feeling of appreciation toward the many friends who care for our needs. To bring about a realization that we want to work together in God's great family, loving each other because we all love him.
SUGGESTED WORSHIP SERVICE OUTLINE
QUIET MUSIC
CALL TO WORSHIP: (See First and Second Sunday suggestions)
HYMNS: "Hymn of Thanks," No. 19, *Songs for Little People*
"Morning Hymn," No. 31, *A First Book in Hymns and Worship*
HYMN STORY: "Father, We Thank Thee," pages 18, 19, *Famous Hymns with Stories and Pictures*
(Picture used is, "Feeding Her Birds" by Jean Millet.)
HYMN: "Father, We Thank Thee," No. 33, *A First Book in Hymns and Worship*
STORY: "The Ranger," page 55, *A Second Primary Book in Religion*
"How the Home Was Built," *Mother Stories*
"Which Home is Best?" *A First Primary Course for Vacation Church School*
(See Program 10 "The Guardians of Our Town" *The Mayflower Program Book*)
(If it seems best to stress Home Friends rather than Civic Friends read and talk about the Poem "I Love You, Mother" page 118 *A First Book in Hymns and Worship.*)
PRAYER
Prayer response: "The Children's Thank You Song," page 51, *Melodies*
"I Cannot Do Great Things," No. 30, *Songs for Little People*
WORSHIP THROUGH OFFERING: See suggestions for First and Second Sessions
CLOSING HYMN: "Parting Prayer," No. 58, *Melodies*
"Closing Prayer," No. 98, *Songs for Little People*
"In Closing," No. 37, *A First Book in Hymns and Worship*

Fourth Sunday

THEME: FRIENDS FAR AWAY
Aim: To help the children to want to share their love for Jesus with those who know him not. To arouse a feeling of love toward these new friends that are far away and a desire to do something that will express that love.
(I would suggest that the worship of this fourth Sunday be worked into your particular project on world friendship, using as the center of thought the group of children in which you are especially interested. The service offered is merely suggestive.)
QUIET MUSIC
CALL TO WORSHIP: (See other services)
"Father in Heaven," No. 1, *Songs for Little People*
HYMN: "Tell Me the Stories of Jesus," No. 22,
"He'll not Forget His Little Children," No. 13
A First Book in Hymns and Worship
PRAYER: Say together the words of the hymn
"Giving Thanks," No. 21, *A First Book in Hymns and Worship*

Dear Father of us all,
To thee our thanks we give,
Because thou lovest every child
Wherever he may live.

O Giver of all gifts,
We want to be like thee;
Help us to live unselfishly,
And always friendly be. Amen.

PRAYER HYMN: Sing the above hymn prayerfully
STORY: "What the Little Blind Princess Did," page 187, *Primary Story Worship Programs*
"How the Artist Forgot Four Colors," page 20, *Missionary Stories for Little Folks*
Use the picture the "Hope of the World," Copping.
(See Missionary Program Material for additional missionary stories)
SONG AND PICTURE STUDY:
"Jesus Loves Me," pages 56, 57, *Famous Hymns with Stories and Pictures.*
(Substituting, Jesus Loves *Us*)
WORSHIP THRU OFFERING:

Be near me, Lord Jesus, I ask thee to stay,
Close by me forever, and love me, I pray,
Bless all the dear children in thy tender care,
And help us to please Thee and willingly share,

Hymn: (See suggestions for other Sundays)
CLOSING HYMN: "The World Children," No. 103, *A First Book in Hymns and Worship*
"A Whisper Song," No. 104, *A First Book in Hymns and Worship*
"Far Away Children," (1st verse) No. 42, *Melodies*

Books Referred to

A First Book in Hymns and Worship, Edith Lovell Thomas, The Abingdon Press
Songs for Little People, Danielson and Conant. The Abingdon Press
Melodies, Leyda Publishing Co., Wapello, Iowa
Famous Hymns with Stories and Pictures, Elizabeth H. Bonsall, Union Press
The Gospel in Art, Albert E. Bailey. The Pilgrim Press
Mother Stories, Maud Lindsay. Milton Bradley Co.
Missionary Stories for Little Folks, Margaret T. Applegarth. Doubleday-Doran
Missionary Program Material, Anita B. Ferris. Missionary Education Movement
Bible Story Book, Frances Weld Danielson. The Pilgrim Press
At School with the Great Teacher, Jeanette E. Perkins. The Pilgrim Press
Primary Story Worship Programs—Mary Kirkpatrick Berg. Doubleday-Doran
Happy Children in Happy Homes, Vacation School Course. Judson Press
A Second Primary Book in Religion, Elizabeth Colson. The Abingdon Press
A First Primary Course for the Vacation Church School, Edith McDowell. The Abingdon Press
The Mayflower Program Book, Perkins and Danielson. The Pilgrim Press

JUNIOR DEPARTMENT PROGRAMS FOR JUNE

*By Edna M. Crandall**

Theme for June: God's Wonderful Works

Suggested Program Outline

General Assembly and Drill Period
MEMORY HYMN
MEMORY PSALM
LEADER'S PRAYER: (very brief)
PRESENTATION OF MEMORY WORK
DRILL ON MEMORY WORK
BIRTHDAY SERVICE: (First Sunday of the month)
ANNOUNCEMENTS
Preparation for Worship
INTRODUCTION OF THEME: (by picture talk or story)
SILENCE

Service of Worship
PIANO PRELUDE
CALL TO WORSHIP
HYMN
SCRIPTURE
PRAYER
PRAYER RESPONSE
OFFERTORY SERVICE
HYMN
RECESSIONAL TO CLASSES

SUGGESTED PICTURES FOR PREPARATION FOR WORSHIP:
"I Will Lift Up Mine Eyes unto the Hills," Taylor
"When I Consider Thy Heavens," Taylor
"Consider the Lilies of the Field," Taylor
"All Things Bright and Beautiful," Tarrant
"Christ Blessing Little Children," Plockhorst
"Suffer Little Children to Come Unto Me," Taylor
"Children Are a Heritage of the Lord." Taylor
"The Lake," Corot
"Roll On in Silent Majesty," Alquist

SUGGESTED OFFERTORY SENTENCES AND RESPONSES FOR THE MONTH:

All the tithe of the land, whether of the seed of the land or of the fruit of the tree is the Lord's. It is holy unto the Lord.
Of all that thou shalt give us, we will give the tenth to thee.

Honor the Lord with thy substance and with the first fruits of all thine increase.

Inasmuch as ye have done it unto one of the least of these, ye have done it unto me.

*Miss Edna M. Crandall is Assistant Clerk of the Probate Court, District of New Haven, New Haven, Connecticut.

Not what we give, but what we share,
For the gift without the giver is bare,
Who gives himself with his alms, feeds three
Himself, his hungering neighbor and Me.

All things come from thee O Lord,
And of thine own have we given thee. Amen

Bless thou the gifts our hands have brought,
Bless thou the work our hearts have planned;
Ours is the faith, the will, the thought,
The rest, O God, is in thy hand. Amen.

First Sunday

THEME: PRAISING GOD FOR THE WORKS OF HIS HAND

CALL TO WORSHIP:

Let the heavens be glad and let the earth rejoice;
Let the sea roar and the fulness thereof;
Let the field be joyful and all that is therein;
Then shall all the trees of the wood sing for joy before the Lord.

Response:

Holy, holy, holy, Lord God Almighty!
All Thy works shall praise Thy name, in earth and sky and sea;
Holy, holy, holy, merciful and mighty!
Perfect in power, in love and purity. Amen.

SUGGESTED HYMNS:

"The Heavens Declare Thy Glory"
"Joyful, Joyful, We Adore Thee"
"Sing, for the World Rejoices"
"With Happy Voices Singing"
"Lord Thy Glory Fills the Heaven"
"O Lord of Heaven and Earth and Sea"

SUGGESTED SCRIPTURE READINGS:

In the beginning God created the heavens and the earth, Genesis 1 (1-19)
I will extol Thee my God, O King, Psalm 145
Praise the Lord from the heavens, Psalm 148

PRAYER THOUGHTS:

That as we enjoy the wonderful things God has made we may not forget to render praise to the Maker.
That God may speak to us through the works of his hand.
That God's beautiful works may inspire us to do more for him in return for his goodness to us.

PRAYER RESPONSE: (Spoken)

All things praise Thee, Lord Most High,
Heaven and earth and sea and sky,
All were for Thy glory made,
That Thy greatness thus displayed,
Should all worship bring to Thee;
All things praise Thee: Lord may we. Amen.

Second Sunday

(Children's Day)

THEME: THE KINGDOM OF CHILDHOOD

OPENING: (Unison)

Lord, this day thy children meet,
In thy courts with willing feet,
On this festal day we raise
Grateful hearts in hymns of praise.

SUGGESTED HYMNS:

"All the Happy Childen"
"Savior, Like a Shepherd Lead Us"
"I think When I Read That Sweet Story"
"Shepherd of Tender Youth"
"'Tis Children's Day."

SUGGESTED SCRIPTURE READINGS:

Suffer the little children to come unto me, Mark 10 (14-16)
Except ye become as little children, Matthew 8 (1-7)
God speaks to the child Samuel, I Samuel 3 (1-10)

PRAYER THOUGHTS:

That God speaks to children and has a place for them in his great plan.
That Christ loved children and did not send them away when they came where he was.
That many children all over the country are uniting in songs of praise to their Creator.
That they may learn more of the love of Jesus and decide to be his followers all their lives long.

PRAYER RESPONSE:

Savior, teach me day by day,
Love's sweet lesson to obey;
Sweeter lesson cannot be,
Loving him who first loved me,
With a childlike heart of love
At thy bidding may I move;
Prompt to serve and follow thee,
Loving him who first loved me. Amen

Third Sunday

THEME: THE KINGDOM OF NATURE

OPENING: (Unison)

O Lord, how manifold are thy works: in wisdom hast thou made them. The earth is full of thy riches.

Response: "Holy, holy, holy, Lord God Almighty." (See first Sunday)

SUGGESTED HYMNS:

"God of the Earth, the Sky, the Sea"
"This is My Father's World"
"For the Beauty of the Earth"
"The Spacious Firmament on High"
"We Thank Thee Lord, for this Fair Earth"

SUGGESTED SCRIPTURE READINGS:

The heavens declare the glory of God, Psalm 19 (1-6)
O Lord, our God, how excellent is thy name in all the earth, Psalm 8
God's care over all his works, Psalm 104 (1-15)

SUGGESTED PRAYERS:

O God, we thank Thee for everything. (The One Thousandth Psalm, by Edward Everett Hale, *Hymnal for American Youth.*)
O God, we thank Thee for this universe, our great home. (*Services for the Open*, published by the Century Co.)

PRAYER RESPONSE:

My God I thank thee who hast made
The earth so bright;
So full of splendor and of joy,
Beauty and light;
So many glorious things are here,
Noble and right. Amen.

Fourth Sunday

THEME: THE GLORIES OF SUMMER-TIME

OPENING: (Unison)

Thou, who has made Thy dwelling fair
with flowers beneath, above with starry lights
And set Thine altars everywhere,
To Thee I turn, to Thee I make my prayer,
God of the open air.

—*Henry van Dyke*

SUGGESTED HYMNS:

"Summer Suns Are Glowing"
"The Beautiful Bright Sunshine"
"The Summer Days Are Come Again"
"There's Not A Bird With Lonely Nest"
"The World is Glad, the World is Bright"
"We Thank Thee O Our Father"

SUGGESTED SCRIPTURE READINGS:

I will lift up mine eyes unto the mountains, Psalm 121
The Lord is my shepherd, Psalm 23

PRAYER THOUGHTS:

For the joy that summer brings in beautiful days, flowers, trees and birds we should be truly thankful.
We should thank the heavenly Father for the happiness of vacation days at mountain, lake or seashore.
That we may remember the Giver of all good gifts while we are away from our churches and church schools and return to them with renewed loyalty and love.

PRAYER RESPONSE:

We thank thee Lord, for this fair earth,
The glittering sky, the silver sea,
For all their beauty, all their worth,
Their light and glory come from thee. Amen.

JUNE PROGRAMS FOR THE DEPARTMENTS OF THE YOUNG PEOPLE'S DIVISION

*By Bona Mills**

Suggestions for the Worship Committee

Before using these suggested outlines and materials those planning the worship services should reread the sections on worship and the planning of worship programs given in the November and March *Journals*.

Each one of the worship services given below has a call to worship which we suggest should be used each of the four Sundays. The theme for the month should be introduced briefly the first Sunday so that all may realize its continuity and progression.

The hymns suggested have been chosen from *Hymnal for American Youth.*

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INTERMEDIATE DEPARTMENT

Theme: Personal Growth

Aim: A noted schoolmaster once told a group of junior high-school students that the two greatest words in the English language were "to become." The aim of the services for this department is to help create in boys and girls of this age a desire to grow, to become increasingly wiser, stronger, finer, than they now are.

First Sunday

THEME: O, THAT I MAY GROW

QUIET MUSIC

CALL TO WORSHIP:

Leader: O that men would praise the Lord for his goodness and for his wonderful works to the children of men.

Response: Holy, Holy, Holy is the Lord of Hosts; the whole earth is full of his glory.

HYMN: "Holy, Holy, Holy Lord God Almighty"

INTRODUCTION OF THEME for the month using:

"O That I May Grow"

I see the leaves outpushing hour by hour,
With steady joy the buds burst into flower,
Urged gladly on by nature's waking power.
O that I may grow!

—M. D. Babcock

HYMN: "This Is My Father's World" (First two verses)

SCRIPTURE: Matt. 13:3-8; 19-23

STORY:

"Growing Toward God"

Close to the shore of a beautiful lake far back in the mountains grew a very tall pine tree. Its branches reached out and out trying to drink in more and more of the clear air and bright sunshine; its roots reached far down into the earth trying to gather more and more nourishment from the soil; its top reached up and trying to see what was above the fleecy white cloud floating over it; its trunk was straight and strong as it had need to be when the cold north-west winds of winter blew over the lake.

One day the old pine felt someone digging near her roots and looking down she saw a little spruce tree being planted there. Then she rustled all her branches and needles for very joy. Here would be someone to talk to and someone to help to grow.

After the roots of the spruce tree were fairly well set, she began looking around to see who her new neighbors might be, and close beside her she found the trunk of the pine tree. She followed it up and up until she was almost dizzy.

"Oh," she said, "what a big, big tree! How glad I am to be planted close beside it. Perhaps some day I can grow to be just like it."

That night when all was still, the little tree heard a whisper, so she listened, for she felt that it came from the pine tree. Then she heard the old pine say, "Little Spruce tree, I'm so glad you have come to live near me. Can I help you in any way?"

"Yes, indeed you can," said the little tree. "I have been looking at you all day. What a wonderful tree you are! Tell me how to grow to be as tall and straight as you are."

"That is not a hard thing to tell, but it is a very hard thing to do," said the old pine. "Keep looking up every day and let nothing bend or break you. You must desire with all your might to be one of the best trees and then grow and grow."

"That I will do and I will keep close by you so that I may grow like you," answered the spruce tree happily.

The days passed by and every night the little spruce looked carefully to see if her trunk was just as straight as the trunk of the pine tree. And because she had such a splendid tree to copy she, too, grew straight and strong. When the winter came the cold winds whistled about the little tree, but the old pine was a little in front of the spruce and saved her from some of the force of the wind. At night when all was still again the pine would whisper: "That was a hard breeze, little one, but it is over and you have gained strength by fighting it. Now look up, and straighten up, so that all the bend may be taken out of you. Measure your trunk by mine if you like." And the little tree would murmur her thanks, straighten her trunk and nestle close to her big strong friend.

Finally, after many years, the little tree had grown so tall that her top just reached the lowest branches of the pine. How proud she was! "Oh," she said, "I have looked up at you so long, and now at last I can really touch you. I'm so happy, I don't much care whether I grow any more or not,"

But the old pine answered thoughtfully, "Oh, you mustn't think of stopping growing now. Why, the world gets bigger and lovelier the higher up I grow. There's much more to see and it's much easier to breathe up here. Come up, child, come up."

So the little spruce pushed ahead until her branches were mingled with the middle branches of the pine. How happy they were talking together! How many beautiful things they saw around the mountain lake. Then the spruce found, to her surprise, that the old pine was still growing, still pushing up, still making sure she did not bend.

"Aren't you ready to stop soon?" said the spruce. "Surely you are big enough now." But the old pine answered, "I shall never be big enough. I want always to grow. I have heard that there are trees in my family that have grown to be many times as big as I and I want to be one of the best." So the spruce spread her roots wide and deep, sent her branches far out for light and air, and kept growing toward the sky. "Always," she said, "I too, will keep looking up. I will let nothing bend or break me, I will desire with all my heart to be the best possible tree and grow and grow."

—*Margaret Eggleston*

POEM:

A little tree, short, but self-satisfied,
Glanced toward the ground, then tossed its head, and cried,
"Behold, how tall I am, how far the earth!"
And boasting thus, it swayed in scornful mirth.

The tallest pine tree in the forest raised
Its head toward heaven, and sighed the while it gazed;
"Alas, how small I am, and the great skies how far,
What years of space 'twixt me and yonder star!"

Our height depends on what we measure by
If up from earth or downward from the sky.

—*Anonymous*

PRAYER

PRAYER HYMN: "I Would Be True"

BENEDICTION: (In unison) Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my redeemer. Amen.

Second Sunday

THEME: GROWING IN MY LOVE OF THE BEAUTIFUL

CALL TO WORSHIP: (It is suggested that the call to worship used in the first service be continued during the remaining Sundays of the month.)

SCRIPTURE: Psalm 104; Phil. 4:8

HYMNS: "For the Beauty of the Earth"
"O God I Thank Thee for Each Sight"
"The Heavens Declare Thy Glory"
"All Beautiful the March of Days"
"This is My Father's World"

MATERIAL FOR STORIES OR TALK:

"An English father was very desirous that his child should learn to love the beautiful. Every day he made his boy look at something beautiful, a work of art, a lovely face, a gem of literature. The child of that training became the great apostle of the beautiful, John Ruskin."

Alice Freeman Palmer gave as her rules for happiness, "Memorize something lovely every day; look at something lovely every day and stand before it long enough to say, 'Isn't it lovely, isn't it lovely'; do something for someone else every day."

At an art exhibition a woman looking at one of Turner's masterpieces said somewhat scornfully, "I've never seen a sunset like that." The artist overheard her and quietly replied, "Probably not, but don't you wish you could."

"A thing of beauty is a joy forever:
Its loveliness increases; it will never
Pass into nothingness; but will keep
A bower quiet for us, and a sleep
Full of sweet dreams, and health, and quiet breathing."

—*John Keats*

Third Sunday

THEME: GROWING IN MY UNDERSTANDING OF GOD

SCRIPTURE: Luke 15:11-24; Matt. 5:38-48; Psalm 19

UNISON PSALM: Psalm 23; Psalm 121; Psalm 8

HYMNS: "O Worship the King"
"There's Not a Bird with Lovely Nest"
"For the Beauty of the Earth"
"The Beautiful Bright Sunshine" (First two verses)
"With Happy Voices Singing"

PRAYERS: Litany of Thanks

For the gift of life in this wonderful world; for days of health and for nights of quiet sleep,
WE THANK THEE, OUR FATHER.

For the beauty of the year; for the glory of the seasons and the sure and bountiful harvests,
WE THANK THEE, OUR FATHER.

For our homes and our friends, for the humble, the faithful and the loving people of the world,
WE THANK THEE, OUR FATHER.

For Thy gifts to every child of earth, for the privilege of sharing what we receive and helping others to obtain their share of thy bounty,
WE THANK THEE, OUR FATHER.

For all the gladness of life and for the heart's assurance of life eternal in Thee, we bless thee and thank thee, O God of our joy. Amen.

—*William C. Gannett*

MATERIALS FOR STORY OR TALK:

Some of the ways in which we grow in our understanding of God, through nature and all kinds of beauty; through the love and goodness of our parents and friends; through worship and an understanding of Jesus. See Matt. 6:26-30; 7:9-11; 5:43-45; Mark 1:35

Fourth Sunday

THEME: GROWING INTO THE LIKENESS OF JESUS

SCRIPTURE: Luke 2:39-52; Eph. 4:13, 15; Matt. 5:38-48; Luke 10:25-37; Matt. 25:34-40

HYMNS: "Fairest Lord Jesus"
"Tell Me the Stories of Jesus"
"We Would See Jesus"
"Ye Fair Green Hills of Galilee"
"Jesus Calls Us"
"Just As I Am, Thine Own to Be"
"O Son of Man, Thou Madest Known"
"Father in Heaven, Who Lovest All"

MATERIAL FOR STORY OR BRIEF TALK:

"The Two Secrets"

Once upon a time there was a little lad who lived among the hills of Palestine, not far from a beautiful lake which nestled like a great sparkling blue sapphire rimmed about with purple hills. The little lad loved the out-of-doors, and spent most of His spare time getting acquainted with the growing things—lilies and trees and grain-fields, sparrows and foxes and little stray sheep. And everything seemed to whisper a wonderful secret to Him—but I'm not going to tell you just yet what the secret was.

He loved people, too—waifs and strays, old folk and little children, invalids and strangers from far-off lands—in fact, all kinds of folk. And the better He became acquainted with them the more sure He was of one thing—that His secret would make all the difference in the world to them, if they only knew it as He did.

When He was only twelve, He longed to start out and tell it everywhere, but He couldn't. There were tasks to do in the little carpenter shop, but as He worked away, day after day, among the spicy shavings of cedar and sandal-wood He used to say, "Some day I'll share my secret with all the world, and until then I'll do just the best I can in the place where I am."

At last there came a wonderful day when He knew He must start forth, sure beyond all doubt that the time had come to make His secret known. He shared it with some fishermen beside the blue lake; He shared it with a group of eager people upon a mountain-side; He shared it with men who fared with Him along the dusty roads of Palestine, and He told it over and over again in stories wherever He found groups of people who would listen.

Some people understood the secret, and it changed the world for them; some were too stupid and selfish to care; and some were so cruel and spiteful that they decided the secret should be passed along no further and they treacherously put Him to death. But the great miracle of it all is this; they were utterly unable to keep the secret from being shared, for those who loved Him told His message, and came to speak of Him to one another as "The Friend."

And thus—the wonderful secret has come down through the long years to us, and it is this:

The Great God, who made all this beautiful world about us, cares for us infinitely more than for the lilies or birds, for He is our Father, and each of us has a place in His plan.

And the little lad, who is known as "The Friend of All the World" revealed another secret by His beautiful life. It is this: The measure of our love to God and others is according to the measure of our love and service.

—*Mary S. Edgar*

PRAYER:

Almighty God, in whom we live and move and have our being, we thank thee for health and strength and for all the opportunities of learning more of thee, and of doing the work thou hast given us to do. Help us, we beseech thee, by thy Holy Spirit, that, making daily increase of faith and knowledge and love, we may grow up in all things unto him who is the head over all, even Jesus Christ our Lord. Amen.

SENIOR DEPARTMENT

Theme: Revelations of God

Aim: To help senior boys and girls in their Quest for God; to find him in some of the every day experiences which are making deep impressions upon them at this time, the beauty of a sunset, the love of a friend, the appreciation of the splendor of Jesus.

First Sunday

THEME: THE REVELATION OF GOD IN HIS WORLD

CALLS TO WORSHIP:

Leader: O Lord, how manifold are thy works, in wisdom hast thou made them, all the earth is full of thy riches.

Prayer Response: Thou who hast made thy dwelling fair
With flowers beneath, above with starry lights,
And set thine altars everywhere—
To thee I turn, to thee I made my prayer
God of the open air.
—*Henry Van Dyke*

Leader: The earth is the Lord's and the fullness thereof; the world, and they that dwell therein. For he hath founded it upon the seas and established it upon the floods. Who shall ascend unto the hill of the Lord or who shall stand in his holy place.

Response: He that hath clean hands, and a pure heart, who hath not lifted up his soul unto vanity, nor sworn deceitfully.

PRAYER: (in unison) Create in me a clean heart O Lord and renew a right spirit within me, and let the words of my mouth and the meditation of my heart be acceptable in thy sight. Amen.

HYMNS: "Praise the Lord, Ye Heavens Adore Him"
"This Is My Father's World"
"God of the Earth, the Sky, the Sea"
"With Happy Voices Singing"

SCRIPTURE: Psalm 148:8; Matt. 6:26-29

PRAYERS:

We thank thee O Lord, for the things that are out of doors; for the fresh air and the open sky and the growing grass and the tiny flowers and the setting sun and the wooded hill and the brown earth beneath our feet. They are all good and they all speak the truth, and we rest ourselves, and get new strength to go back to the world of restless men. Keep us ever like thy good world, rugged and wholesome and true. Amen.

—*Prayer of the Dartmouth Outing Club*

God who touchest earth with beauty
Make me lovely, too.
With thy spirit recreate me
Make my heart anew.

Like thy springs and running waters
Make me crystal pure.
Like thy rocks of towering grandeur
Make me strong and sure.

Like thy dancing waves in sunlight
Make me glad and free.
Like the straightness of the pine trees
Let me upright be.

Like the arching of the heavens,
Lift my thoughts above.
Turn my dreams to noble action—
Ministries of love.

God, who touchest Earth with beauty,
Make me lovely too,
Keep me ever, by thy spirit
Pure, and strong and true.
—*Mary S. Edgar*

SUGGESTED MATERIAL:

"Earth's crammed with Heaven
And every common bush afire with God."
—*Elizabeth Barrett Browning*

"In the cool of the Evening," Alfred Noyes
"Vestgia," Bliss Carmen
"A Thanksgiving of St. Francis for All Created Things"
"The One Thousandth Psalm"—Edward Everett Hale
(Page 22, *Hymnal for American Youth*)

Second Sunday

THEME: THE REVELATION OF GOD IN BEAUTY

HYMNS: "My God I Thank Thee" (First verse)
"For the Beauty of the Earth"
"O Lord of Heaven, and Earth and Sea"
"O God, I Thank Thee for Each Sight"

PRAYERS:

"Our heavenly father, thine is the beauty of this fair and friendly day. May all that is beautiful remind us of thee, the Infinite Beauty! May all that is good remind us of thee, the Perfect Goodness! May all that is true lead us to thee, the Source of all Truth! Breathe thy loving spirit on us all, and make thy morning shine within our hearts as in the skies above. Help us to make more beautiful thy day."
—*William and Mary Gannett*

"Thanks for Beauty and Joy"

Creator of life and light,
We bless thee this day for the beauty of thy world,
For sunshine and flowers, storm-cloud and starry night,
For the first radiance of dawn and the last smouldering glow of the sunset.

We thank thee for physical joy,
For the ecstacy of swift motion,
For deep water to swim in,
For the goodly smell of rain on dry ground,
For hills to climb, and hard work to do,
For all skill of hand and eye,
For music that lifts our hearts in one breath to heaven,
For the hand-grasp of a friend,
For the gracious loveliness of children.

We thank thee above all for spiritual beauty and joy,
For home-love, for mother-love, for child-love,
For the instant assent of our hearts
To the truth that is spoken by prophet or poet,
For the exceeding bliss of the touch of thy hand,
Awakening suddenly our drowsy souls
Into blessed awareness of thy presence with us and in us:—
For all these thy sacraments of beauty and joy
We thank thee, our Lord and our God
—From *Book of Prayers Written for Use in an Indian College.*

SUGGESTED MATERIAL:

"Flowers are the smiles of God,
Music is the language of the angels
A sunset is the sweep of God's garments
Across the Heavens."

"Old faces beautiful with living"
"God must love beauty; for behold the flowers,
The trees, the color of the bluebird's wing,
The rose of dawn, the rainbow tints of sunset,
The swelling buds of spring.

"God must love music, for, if we but listen,
Throughout the realms of nature can be found
In song of bird, in brooks, in hum of insects,
Sweet harmony of sound.
He showers upon the world so much of beauty
That we may, from his gift, a lesson learn,
Not only that we shall with joy accept it,
But give it in return!

"Beauty of action, thought and life and spirit,
He who has given us all loveliness
Can but desire the best that lies within us—
And shall we give him less?
—*Ida Thomas*

Third Sunday

THEME: REVELATION OF GOD IN PEOPLE

SCRIPTURE: Matt. 5:38-48; Luke 10:25-37; Luke 15:11-24

HYMNS: "For All the Saints"
"Faith of Our Fathers"
"Forward Through the Ages"
"Dear Lord and Father of Mankind"

PRAYERS:

Master and Lord
Keep us this day in thy presence.
Fence round our hearts with thy love and purity.

Teach us to love our fellow-men
With a love that shall be thy love breaking into the world through us.

Make us messengers of thy grace,
Ambassadors of God amongst men.
Make us doorways through which thou
Thyself mayst enter freely into thy world.
—*Book of Prayers for use in an Indian College*

SUGGESTED MATERIAL:

"A picket frozen on duty,—
A mother starved for her brood—
Socrates drinking the hemlock,
And Jesus on the road;
And millions who humble and nameless,
The straight hard pathway plod,—
Some call it Consecration,
And others call it God."
—*William Herbert Carruth*

"A missionary in China," says a modern writer, "found himself in an inland town far off the beaten track, and there, to the crowd that gathered about him on the street, he told the story of Jesus; how he cared for people, healed their diseases, recovered them from their sins. 'Ah yes,' said the head man, 'we knew him, he used to live here.' 'No,' said the missionary; 'he lived centuries ago in another land.' 'Not so,' said the head man, 'he lived in this village, and we knew him.' And they took the visitor to the village cemetery and showed him the grave of a medical missionary, who a few years before had served and healed and died there. After all, the headman was right. Jesus had lived in that village while that medical missionary was there!"

Fourth Sunday

THEME: THE REVELATION OF GOD IN JESUS

SCRIPTURE: Matt. 5:38-48; Mark 8:27-29; John 15:1-17

HYMNS: "Jesus Thou Joy of Loving Hearts"
"O Master Let Me Walk with Thee"
"Just as I am Thine Own to Be"
"O Son of Man, Thou Madest Known"
"When I Survey the Wondrous Cross"

SUGGESTED MATERIAL: A meditation on the character of Jesus Christ found in *A Book of Prayers for Students*

"The Poet"

"A poet lived in Galilee
Whose mother dearly knew him
And his beauty like a cooling tree
Drew many people to him.

"He loved the speech of simple men
And little children's laughter;
He came, they always came again,
He went—they followed after.

"He had sweet-hearted things to say,
And he was solemn only
When people were unkind, that day;
He'd stand there straight and lonely.

"And tell them what they ought to do;
'Love other folks,' he pleaded,
'As you love me and I love you!'
But almost no one heeded.

"A poet died in Galilee
They stared at Him and slew Him.
What would they do to me and you
If we should say we knew Him?"
—*Witter Bynner*

YOUNG PEOPLE'S DEPARTMENT

Theme: Seeking, Finding, Loving, and Serving God

Aim: To help young people of this department to realize that all understanding of God must find expression in their lives. We are "to find Him and worship Him and love Him and be like Him."

First Sunday

THEME: SEEKING GOD

QUIET MUSIC

INTRODUCTION OF THEME for the month using following quotation from *Fundamental Ends of Life* by Rufus Jones.

"But there is nevertheless in our world a nucleus of real intrinsic religion, religion in spirit and in truth, which seeks God, as an artist seeks beauty, as the saint seeks holiness, for no ulterior and extrinsic purpose, solely to find him and to worship him and to love him and to be like him."

POEM:

"Where the sun shines in the street
There are very many feet
Seeking God, all unaware
That their hastening is a prayer.
Perhaps these feet would deem it odd
(Who think they are on business bent)
If some one went
And told them 'You are seeking God.'"
—*Mary Carolyn Davies*

CALL TO WORSHIP:

Leader: This is the generation of them that seek Him that seek thy face O Jacob.

Response: When thou saidst, Seek ye my face, my heart said unto thee, thy face, Lord, will I seek.

Leader: Ask and it shall be given you! Seek, and ye shall find; knock and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth! and to him that knocketh it shall be opened.

PRAYER: (in unison)

O Lord our God, grant us grace to desire Thee with our whole heart; that so desiring we may seek and find Thee; and so finding Thee may love Thee; and loving Thee, may hate those things from which Thou hast redeemed us. Amen.
—*Anselm*

HYMN: "Break Thou the Bread of Life"

UNISON PSALM 24

SCRIPTURE: Matt. 6:25-33

SOLO: "As Pants the Hart" (In church hymnals)

PRAYER

HYMN: "O Life That Maketh All Things New"

BENEDICTION:

Great art thou, O Lord, and greatly to be praised; great is thy power and thy wisdom is infinite. Thee would we praise without ceasing. Thou callest us to delight in thy praise for thou hast made us for thyself, and our hearts find no rest until we rest in thee; who with the Father and the Holy Ghost all glory, praise and honor be ascribed both now and forever more. Amen. —*St. Augustine*

Services for Remaining Sundays

THEME: FINDING
LOVING
SERVING GOD

HYMNS: "O Worship the King"
"The Heavens Declare Thy Glory"
"There's A Wideness in God's Mercy"
"The King of Love My Shepherd Is"
"Spirit of God, Descend Upon my Heart"
"O Love That Will Not Let Me Go"
"Breathe on Me Breath of God"
"O Master Let Me Walk with Thee"
"Father in Heaven, Who Lovest All"

SCRIPTURE: John 17; Matt. 10:37-39; Matt. 19:16-22; Matt. 5:38-48; 1 John 4:7-11; Luke 10:25-37

PRAYERS:

"Dear God, give me a quiet heart that I may have leisure from myself to know thee more fully, to understand thee better and love thee more."

"Teach us, good Lord, to serve thee as thou deservest; to give and not to count the cost; to fight and not to heed the wounds; to toil and not to seek for any rest, nor for any reward, save knowing that we do thy will; through Jesus Christ our Lord."
—*Ignatius Loyola*

"Almighty and most merciful Father, who hast given us a new commandment that we love one another, give us also grace that we may fulfill it. Make us gentle, courteous and forbearing. Direct our lives so that we may look each to the good of the other in word and deed. And hallow all our friendships by the blessing of thy spirit; for his sake who loved us, and gave himself for us, Jesus Christ our Lord." Amen.
—*Bishop Westcott*

SUGGESTED MATERIAL:

There is no terminus for the forgiving spirit. There is no frontier to love. The whole business of this way of life comes to light in the calm and simple words: "You are to be perfect as your Father God is perfect." There is something quite new, wholly unique in this teaching. This is not eschatology. This is life. The goal is not a blissful Heaven where the soul unyokes from all labor and settles down to enjoy its reward in comfort and peace forever—its battle over, its crown won. The road of spiritual life stretches out, no longer a shuttle affair. To become God-like is the end, to love as he loves, to forgive as He forgives; to practice grace, instead of rights and justice, as he does—that is to live for fundamental ends, the ends for which we were made potentially infinite and eternal beings.
—*Rufus Jones*

ADULT DEPARTMENT PROGRAMS FOR JUNE

*By Miles B. Fisher**

THEME FOR JUNE: OUR SCHOOLS AND COLLEGES

Hymns are among the best means for worship. They give opportunity indeed for a most potent blend of two fine arts —poetry and music. It is little to be wondered that even so strong and intellectual a propagandist as Luther should have coveted above other means the medium of popular hymns. There is unusual possibility in hymns for expressing or for seeking a spiritual awareness of God. The recipient is also a creator, he not only enjoys the harmony, he makes it. 'Tis different in one's enjoyment of paintings, sculpture, architecture and other forms of art—where only the artist creates, while the whole world beholds. How important therefore that we enlist our people in the use of the best hymns. It is too good a chance to employ with less than the highest means. For children always, and for adults when feasible, use tunes and hymns of quality. Children will enjoy noble hymns just as much as rhymed piety or moral maxims—so avoid the latter and choose the former and bring up the children to know and to like the better. Quality will tell in worship as in art. If, however, the adults have perverted tastes in hymns, use what will furnish them medium for worship—some may get farther with "Let a Little Sunshine In" than with "When Morning Gilds the Skies," or, "Lord of All Being Throned Afar." Don't reproach them nor defeat the worshipping impulse. Use the hymns that the grown ups can sing and enjoy, tending always toward quality. There are canons of excellence in poetry. Apply them in favored hymns. There are standards of excellence in music: test tunes by them. Do not let rhymed, sentimental piety do for poetry, nor catchy melody pass for good music. Our denominational hymnals are usually safe guides. There are a few others of quality but they must be tested.

In introducing new hymns for worship avoid the singing school drill, lest we lose our worship. If Sunday after next you want to use a new hymn, let the tune be played once or twice in the prelude next Sunday, or let some solo voice sing it, perhaps during the offering, and let it be played again in the prelude on the Sunday when it is proposed to use it. The department will then know it well and accurately, and will surprise themselves with their appreciative use of it, especially if attention be first called to the poetry.

First Sunday: Grateful Review of Educational Beginnings

MUSIC: Vocal Solo, "The Builder," poem by Jas. N. Foley, music by Charles Wakefield Cadman; or piano, "Am Heiligen Berg" (On the Holy Mount) op. 85 no. 13, Dvorak; or "The Breaking Waves Dashed High." (Tune "Plymouth.")

HYMNS: "I Love Thy Kingdom Lord." "Faith of Our Fathers." "Our God, Our Help in Ages Past." "For All the Saints Who from Their Labors Rest."

SCRIPTURE: Psalm 78:1-7

COMMENT: On our debt to the past: "In twenty years from the landing at Salem, the great Puritan migration had ceased to flow, but their posterity had peopled the coasts of the two colonies and the Connecticut River valley with towns and villages, each with its church and its 'learned and orthodox minister' and its school, and at cost of immense sacrifice in those days of poverty, two colleges, destined to take rank among the famous universities of the world, were training young men in the higher learning for service in church and in civil state." *The Story of the Churches*, Leonard Bacon.

PRAYER: Thanksgiving for the character of colonial beginnings, esteem for piety and learning, and sacrificial purpose that these should be insured to succeeding generations, through schools and godly colleges. Self-consecration to the same ideal.

Second Sunday: The Teaching We Adults Had

MUSIC: Selections from "Kinderscenen" (Childhood scenes) op. 15, Schumann. Let pianist announce titles of those played; or alto solo, "For the Lord Is Mindful of His Own," Oratorio St. Paul, Mendelssohn; or tune, "Samuel" by Arthur Sullivan ("Hushed Was the Evening Hymn").

HYMNS: "I Think When I Read that Sweet Story." "Saviour, Like a Shepherd Lead Us." "Lamp of Our Feet." "The Heavens Declare Thy Glory, Lord."

SCRIPTURE: Psalm 1.

Let the leader or some other by prearrangement give in three minutes a vivid and personal tribute to some teacher of childhood remembered gratefully.

PRAYER: Thanksgiving for men and women in the home or school whose manifest interest was in young lives, who lived above reproach, understood children's problems, and radiated optimism. Pray that we may sustain all such teachers now.

*Rev. Miles B. Fisher is Associate Pastor and Director of Religious Education of the First Congregational Church, Berkeley, California.

hird Sunday: Religion's True Place in Education

USIC: Vocal solo, "Be Thou With Me," F. Hiller; or piano solo, "Au Matin" (At Morning), Godard; or Negro Spiritual, "Deep River" (bass voice preferred) arranged by Burleigh.

YMNS: "O Master, Let Me Walk with Thee." "Teach Me, O Lord, Thy Way." "Savior, Teach Me Day by Day." "Lord of All Being, Throned Afar."

CRIPTURE: Job 28:20-28

OMMENT: Darwin late in life regretted his neglect of art and religion through years of scientific absorption. Nicholas Murry Butler says no man can be educated without training in religion as in other realms of human knowledge and experience. Robert A. Millikan, eminent physicist, pleads and illustrates the normal place of religion in an educated life.

PRAYER: That our institutions of learning may exhibit a due appreciation of religion, in teaching, in the character of teachers, and in wholesome student activities. Give thanks for eager if unconventional inquiry into religion by the present generation of students.

Fourth Sunday: Develop in Our Children the Ideal of Service

MUSIC: Vocal solo, "Teach Me to Pray," Jewitt; or piano solo, "To a Wild Rose," MacDowell; or tenor solo, "If With All Your Hearts," Oratorio of *Elijah*, Mendelssohn. (May be by a Cello, after the words have been read); or piano, "Take My Life and Let It Be" (hymn tune).

HYMNS: "At Even Ere the Sun Was Set." "Just As I Am Thine Own to Be." "Take My Life." "Dear Lord and Father of Mankind." "O Master Let Me Walk with Thee."

SCRIPTURE: Matthew 25:31-40

COMMENT: Point out the waning glory of such as Napoleon and increasing splendor of Christ, confessed regretfully by Napoleon himself. Note the increasing place of Joan of Arc, Florence Nightingale, Booker T. Washington, Louis Pasteur in popular love, answering to their master purpose of unselfish service. Recall the large place given to service in commencement addresses in recent years.

"Die when I may, I want it said of me by those who knew me best, that I always plucked a thistle and planted a flower where I thought a flower would grow."—*Abraham Lincoln.*

PRAYER: Let us pray that high ideals and Christian attitudes may be cultivated in our children and youth; that our own lives may exhibit the same ideals, that God may smile upon us and our children, and increase the work of our hands.

JUNE PROGRAMS FOR THE SCHOOL WITH COMBINED DEPARTMENTS

*By Glen McRae**

June is a month of beauty over practically the entire country. Trees, flowers, skies, stars—all are at their best. These beauties help one to appreciate more deeply the nature of God and his marvelous care for his children. Schools may take advantage of the natural beauty of the month by using the theme, "God revealed through his world."

No school is likely to be situated so that it can not use flowers and blossoms for decorations during the month of June. The sight and fragrance of flowers will add to the effectiveness of worship. Let the boys and girls gather the flowers. Make different classes responsible for the decorations the four Sundays of the month.

If the school has a suitable lawn and the weather permits, the children may be taken out of doors. Their worship may center about the same theme. By taking them apart from the school, materials entirely within their understanding and appreciation may be selected.

A type program will be suggested. Themes and materials for each Sunday will be listed.

Type Program

OPENING HYMN:

The same hymn may be used every morning. "For the Beauty of the Earth" or "This Is My Father's World" will be satisfactory. (If the children have their session outside, they may pass at this time while a march is played.)

ANNOUNCEMENTS:

QUIET MUSIC:

OPENING SENTENCE:

I will lift up mine eyes unto the mountains:
From whence shall my help come?
My help cometh from Jehovah,
Who made heaven and earth.

HYMN:

SCRIPTURE:

RESPONSIVE READING: The One Thousandth Psalm, Edward Everett Hale.

Leader:

O God, we thank thee for thy world! For the sea and its waves, blue and gray, and always wonderful! For the blue arch of heaven, for the clouds in the sky, white and gray and purple!

School:

For the green grass, for the forests in their spring beauty, for the glory of the springtime, the tints of the flowers, and their fragrance; for the glory of the summertime, for the wheat and corn, and rye and barley;

Leader:

For the glory of the autumn, the scarlet and crimson and gold of the forest; for the glory of the winter, the pure snow on the shrubs and trees;

School:

We thank thee that thou hast placed us in thy world to subdue all things to thy glory, and to use all things for the good of thy children.

HYMN

First Sunday

THEME: GOD'S PLANNING AS REVEALED IN THE LAW AND HARMONY OF HIS WORLD

HYMNS:
"The Heavens Declare Thy Glory"
"God of the Earth, the Sky, the Sea"
"All Beautiful the March of Days"
"The Summer Days Are Come Again"
"Our God, Our Help in Ages Past"
"God Moves in a Mysterious Way"
"Praise the Lord, Ye Heavens, Adore Him"

SCRIPTURE:
Genesis I
Psalms 136:1-9

Second Sunday

THEME: GOD'S LOVE AS REVEALED IN THE BEAUTY OF THE WORLD

HYMNS:
"O God, Whose Love is Over All"
"Dark Lines of Hills"
"The Summer Days Are Come Again"
"Joyful, Joyful, We Adore Thee"
"God of the Earth, the Sky, the Sea"
"O Lord of Heaven and Earth and Sea"
"We Thank Thee, Lord, for This Fair Earth"
"For the Beauty of the Earth"
"My God, I thank Thee, Who Hast Made"

SCRIPTURE:
Psalms 19
Psalms 103:8-22

Third Sunday

THEME: GOD'S CARE AS REVEALED IN GROWING THINGS.

HYMNS:
"God of the Earth, the Sky, the Sea"
"There's Not a Bird with Lonely Nest"
"The Summer Days Are Come Again"
"There's a Wideness in God's Mercy"
"The Beautiful Bright Sunshine"
"O Lord of Heaven and Earth and Sea"
"We Thank Thee, O Our Father"

SCRIPTURE:
Gen. 1:27-31
Matt. 6:25-30

Fourth Sunday

THEME: GOD'S MAJESTY AS REVEALED IN THE WONDERS OF HIS WORLD

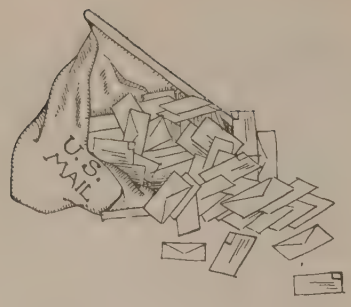
HYMNS:
"Lord of All Being, Throned Afar"
"The Heavens Declare Thy Glory"
"Let the Whole Creation Cry"
"Joyful, Joyful, We Adore Thee"
"God of the Earth, the Sky, the Sea"
"The Spacious Firmament on High"
"God Moves in a Mysterious Way"
"This is My Father's World"
"Come, Sound His Praise"
"Praise the Lord, Ye Heavens, Adore Him"
"Lord, Thy Glory Fills the Heaven"

SCRIPTURE:
Psalm 95
Psalm 93:1-7
Psalms 19

A special feature for each Sunday may be the recitation, by some pupil, of a beautiful poem which portrays the beauties of nature, such as, "The Shepherd Psalm" or Joyce Kilmer's, "Trees." *Services for the Open*, published by The Century Company, contains unique materials that may be used in these programs. *American Church and Church School Hymnal*, Hackleman Book-Music Supply Company, and *Hymnal for American Youth*, The Century Company, contain collections of hymns and helpful suggestions for these themes.

*Regional Superintendent of Religious Education, Disciples of Christ, Lincoln, Nebraska.

What's Happening in Religious Education



PLANS FOR the entertainment of delegates to the World's Sunday School convention in Los Angeles July 11-18 are shaping up very well according to a report from Dr. Samuel D. Price, who stopped off in Chicago on his way back to New York after spending some time in Los Angeles. Sixteen local committees have been organized to take care of the details of arrangements in Los Angeles. Dr. Rufus von KleinSmid, President of the University of Southern California, is chairman of the main committee, and Dr. W. C. Pearce Vice-Chairman. One of the interesting features of the convention will be the music which is under the general direction of Mrs. Grace Widney Mabee, chairman of music. Each evening a choir of 1000 voices will sing under the direction of noted conductors from various party of the country. One evening will be given over to a children's choir, one to men, one to women, one for combined chorus, and one to high school and college students. On Sunday evening, July 15, a great Festival of Song will be held in Hollywood Bowl, when all the choruses will unite. Plans are being made for three thousand in the chorus, an orchestra and a noted soloist, with a twenty-minute talk by Dr. W. C. Poole of London, President of the World's Sunday School Association. Dr. Poole, with Mrs. Poole and Sir Edward Sharp, left London on March 14 enroute to the convention. They are coming by way of New Zealand and Australia and expect to reach Los Angeles about July first.

THE DEATH of Miss Mabel Cratty on February 27 was a severe loss to the Christian world. For the past twenty-two years she has been General Secretary of the National Board of the Young Women's Christian Association, and during that time directed the work of the local branches of the Y. W. C. A. of the United States, numbering 1300, with a total membership of 600,000 members. In addition she shared in the administration of the work of 110 secretaries in 13 foreign countries, and also represented the Y. W. C. A. in its relation with many other organizations where she rendered an unusual service in her wise counsel.

THE VERMONT Council of Religious Education is planning a series of ten one-day institutes throughout the state for the promotion of daily vacation church schools covering the period from May 8-17. Mr. G. Ernest Robbins, General Secretary of the Vermont Council, and the Reverend Paul Judson Morris, Director of Religious Education for the Baptist State Convention, will address all the institutes.

THE CANADIAN Baptists are putting on a campaign from April 22 to May 6, for $1,500,000 for the new McMaster University which is to be located at Hamilton, Ontario.

CURRENT COMMENTS

Thank you very, very much for the *Journal* which still comes to Crandon to enlighten and help us in our work. I wish you could have seen the beautiful Christmas pageant we produced because of it. That issue of the *Journal* was reduced to shreds after I had translated the play and directed most of the rehearsals from it. The play turned out so well that we gave it three times. I can't tell you how grateful I am for such material, because only I know how I have wished and tried to find just the right thing. The covers of the *Journal* are used by one of our helpers to decorate her room. So, thank you many times from many people.

Instituto Crandon, Via Savoia-Roma

I think the April number of the *International Journal* is one of the very best that has come out since publication began, timely, stimulating, profound, modern, reverent, and sane.

A University Professor

I am proud to be a charter subscriber. Each issue is better and better. You are in the front of the procession and calling us on. *A County Officer*

THE NORTHERN Baptist Convention will meet in Detroit, Michigan, this year June 16-21, the sessions to be held in the Masonic Temple at Cass Park.

REV. HALFORD E. Luccock, D. D., LL. D., has been appointed Professor of Homiletics in Yale Divinity School to succeed Dean Charles R. Brown. Dr. Luccock is a graduate of Northwestern University, and has received graduate degrees from Union Theological Seminary, Columbia University, Syracuse University, and Allegheny College. He was registrar and instructor in New Testament of Drew Theological Seminary, and is now editorial secretary of the Methodist Board of Foreign Missions and contributing editor of the Christian Advocates. He is the author of a number of books.

AN INTERESTING account of the work carried on in Egypt is given by Sheikh Metry S. Dewairy, Field Secretary of the World's Sunday School Association. Fifteen Sunday-school conferences were held between May and December and two others soon after the first of the year 1928. At each conference a model lesson for different grades was given, followed by discussion which brought out many valuable suggestions. In Assiut there are six Sunday schools for street urchins with an attendance of six hundred, with twenty-four volunteer teachers, both young men and women. They raise the necessary funds for their supplies and for the rental of rooms for their classes. Several of these gatherings have developed day schools which are very important as there is not yet free public education in Egypt. The cradle roll department was also discussed, which is now reaching many towns. Church attendance has been increased and mothers are helped in properly caring for their children. Child welfare and Christian teachings are the two aims.

In Cairo the model class for beginners was a very valuable feature of the conference, which was conducted by a woman teacher with a group of children from three to six years of age. There are fifteen "street Sunday schools" in Cairo with about one thousand children enrolled. The work along this line has aroused the attention of government officials and others who have begun to gather such children into orphanages. Their physical and mental needs only are cared for in this way, and it is hoped that a central building may be secured where spiritual training and Christian character building will have first place. An effort is being made to organize an Egypt Sunday School Union which will be representative of all the churches.

THE ANNUAL convention of the Disciples Church will be held in Columbus, Ohio, April 17-22. In connection with this convention will be held the second Youth Conference, the program for which is in charge of Roy G. Ross, Young People's Superintendent of the United Christian Missionary Society. The theme around which the Youth Conference is to be built is "Social Adventures with Jesus," considered from the following viewpoints: race relations, industrial relations, national relations, and church relations.

THE NEW YORK State Sunday School Association has announced a state e Conference on Leadership Training be held at Earle Hall, Columbia versity, on April 26 and 27. Invitas have been extended to directors religious education, deans and inctors in standard leadership schools, essors of religious education in eges, teachers in normal schools, tors, and any others particularly rested in the training of more effecleaders for religious education. The blems to be discussed will be along following lines: Curriculum of Train, Methods in Leadership Training, Leadership of Training, and Organiion and Administration in Leadership ining. Dr. H. Shelton Smith, Direcof Leadership Training of the Interional Council, and the directors of dership training of the National ards of the Baptist, Congregational l Methodist Churches will conduct the cussions. Detailed information reding the conference may be secured addressing Dr. T. Basil Young, 80 ward Street, Albany, New York.

A PLAN to improve congregational singing in churches has been worked t in connection with National Music eek May 6-12. A pamphlet entitled *larging the Hymn Repertoire* can be tained without charge from the Nanal Music Week Committee at its adquarters 45 West 45th Street, New ork City. This pamphlet gives sugstions of how to make congregations come better acquainted with some of e unfamiliar but beautiful hymns in e various hymnals. The First Baptist hurch of Los Angeles tried the plan learning a hymn a month, the time tending over a period of ten months. he National Music Week Committee, owever, suggests that a greater number hymns be assigned to a month, possiy one each week. The Committee ggests that in connection with National Iusic Week American music be feaured in the church services on the openg day, May 6, using American organ nd choir compositions and native ymn tunes. A leaflet on "Hymns omposed by Americans" may be obained from the Committee without harge.

MR. EUGENE EXMAN, who has been associated with the University f Chicago Press for the past three years, as accepted a position with Harper rothers, of New York and London, s manager of the department of religious ooks. Mr. Exman, who is twenty-seven ears old, is one of the youngest men n a managerial position in any of the astern publishing houses. He holds a Master's degree from the University f Chicago.

MAY DAY HAS come to be observed more generally as Child Health Day. The American Child Health Association has prepared *A Festival Book of May Day* giving plays and pageants; programs of games; outlines for celebrating May Day in the church and Sunday school, in the library, at home, in the business world, in the hospital, over the radio and on the screen; suggestions for music; and references for further plays, pageants, games, stories, and songs. The book is attractively made up and may be had for 10 cents a copy from the American Child Health Association, 370 Seventh Avenue, New York City.

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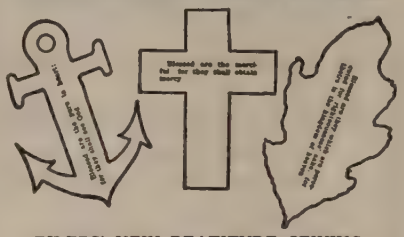

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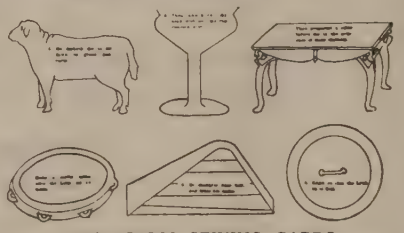

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is work should meet in a real way eeds of scholars, ministers, teachers, tian workers and young people where who are eager to know the better.

e work is based on the King James on, but it does give many changes odied in the revised version. "The orical Digest" is the first section and orth the price of the book itself. information was secured from the ary at Washington and through ial research by Dr. Henry Tucker, extends well beyond the range of the l Bible dictionary. The maps are very latest. Then there is a section he "Laws of the Bible." The ar- ement by subjects will be found most ul for a thorough study of the legal ions of Scripture. A third section nged by Dr. A. T. Robinson of Louis- gives the four Gospels paralled for purpose mainly of promoting interest study of the life of Jesus; to give stance in the study of the teaching of s; and to make the historical part he gospels more impressive as the ent sees all of them in their right tionships. There is, also, a very resting preparation under the title of e Interwoven Gospels," which the ent will find very valuable. Other ions are "Teaching of Jesus in jects," "Precious Promises of the le," "Character Building Values," and er-Testament History."

Write to the publishers for further rmation concerning bindings and es. —R. A. B.

he Hebrew Family. A Study in torical Sociology. By Earle Bennett ss, Ph. D., Chicago, The University of cago Press, 1927. 217 p. Price 0 net.

sociological study of the Hebrew ily in the Old Testament by a biblical olar who is at the same time a sociolo- . One need not venture far into study to discover that here is a book ich will throw light on problems that plex the modern mind in this day of stionings about the future of the ily. Some "modern" problems are n to have their counterpart in early brew group life, and we get a new ap- ciation of the religious history of el as well as an insight into social velopment with its lessons for our own . —O. M.

The American Student Hymnal. Edited by H. Augustine Smith. New York, The Century Company, 1928. 443 p. Price $1.75.

This new Hymnal has several very excellent features. All of the music is of a high grade. About one fourth of the selections are fine old hymns of the church or are hymns that have been made familiar by *The Hymnal for American Youth.* Among the selections not so generally known, there is an unusually large variety of what might be called "favorite bits of poetry" set to music which interprets them well. One finds here, for example, Carruth's, "A Mist on the Far Horizon"; Tennyson's "Follow the Gleam," and "Flower in the Crannied Wall"; Browning's, "The Year's at the Spring"; McRae's, "In Flanders Fields"; and Service's, "Carry On."

One of the sections contains negro spirituals, one is called, "College Anniversaries," and another, "Each in His Own Tongue." In this are found songs in various languages, for most of which an English translation is provided.

In the liturgic material, nearly every selection is characterized by a lofty idealism, which stirs one into activity, and by a beauty and charm of language that warm one's heart. Particularly do the selections listed under "The Sacraments of the Common Life," make one feel that God is "Lord of all Being, Throned afar," but at the same time, "closer . . . than breathing, nearer than hands and feet," and that he is expecting us to participate with him in his joys, his freedom, and his work.

Every worker with young people will find this book valuable as source material for the enrichment of worship. It must be said, however, that an excellent leadership in music, both instrumental and vocal, is necessary for the successful use of this as a general hymnal for a group. —L. C. K.

Historical Foundations of Modern Education. By Edward H. Reisner. New York, The Macmillan Company, 1927. xv plus 513 p.

Modern education cannot be understood apart from its historical background. Here is a book that will give one many sidelights on the aims, the processes, and the achievements of education beginning with the Greeks of the Homeric age and extending through the sixteenth century. Religious educators will be particularly interested in those chapters that deal with the influence of Christianity upon the growth and development of educational philosophy. Equally interesting will be Professor Reisner's discussion of the changes in educational administration resulting from the Protestant Reformation.

Another valuable feature of the book is the consistent effort to treat education as one element in the cross section of life as a whole. The organization of schools and the subject-matter of instruction are treated as integral factors of organized society. For this reason much more space has been devoted to sociological considerations than has been customary in histories of education.

—H. S. S.

Christ At The Round Table. By E. Stanley Jones. New York. The Abingdon Press, 1928. 328 p. Price $1.50.

The opinion is quite universal that Dr. Jones has accomplished an outstanding piece of work in India. His *Christ of the Indian Road* has been read by great numbers of people, the world over. It has furnished a new vision of India's people, their needs and problems.

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This book will not only do good in the Orient but will search the depths of every reader's own religious life.

—M. L. N.

Projects in Supervision. The Sixth Yearbook. Edited by Arthur S. Gist. Washington, D. C., The National Education Association of the United States, 1927. 255 p. Price $2.00.

This is the sixth yearbook of the Department of Elementary School Principles of the National Education Association. Contains 22 chapters, each dealing with a particular phase of supervision. The chapter entitled "An Experiment in Character Training" is particularly luminous in showing how closely one public school approximates what most religious schools conceive to be a part of their task.

The Life of Paul. By Benjamin W. Robinson. Edited by Shailer Mathews, Theodore G. Soares, W. W. Charters. (Revised Edition) Chicago, The University Press, 1928. 269 p. Price $2.00.

This is a new edition, issued this year, of the popular book written some years ago by Professor Robinson of the Chicago Theological Seminary. It makes an excellent textbook for serious-minded classes of young people or adults who want to make a thorough study of the life of Paul. The new edition contains an interesting new chapter on Paul's religion. —P. R. H.

Everyday Religion. By John Timothy Stone, D. D. Boston, W. A. Wilde Company, 1927. 267 p. Price $1.50.

Dr. Stone was chosen a few years ago as one of the twenty-five great preachers of America. In this book he gives an insight into those qualities that have made him one of our great teachers. The book consists of a number of three or four-page essays on a wide variety of practical topics in applied Christianity. It contains many illustrations that a public speaker will want to make use of in one form or another. —P. R. H.

An Experiment in Integration

(Continued from page 22)

Book"; "the reports"; "student participation"; and "specific statements about what young people could do."

3. The reactions of the other instructors is equally significant. Perhaps the experimenter was unusually fortunate in falling among a body of exceedingly cooperative leaders of young people. The integration of courses was a mutual affair. The discussions of how cooperation might be best secured averaged perhaps a half dozen with each other instructor. The Science of Leadership instructor visited each of these classes to catch the content and spirit of the work being carried on. In turn the other instructors visited the Leadership course of their own initiative and with great regularity. Thus the course had as a by-product the fact that certain new educational procedures were undesignedly revealed to these and a number of other adult visitors.

4. There were several ways in which the course is expected to bear fruit. The pupils wrote their individual reports upon what they would do with their skills when back home, they focused their attention upon this point again when they filled out the blank entitled "Carrying On," and they will receive, later on, an individual reminder of the summer's experience in the form of a Personal Memory Book to be sent them by the leader, a feature of the original plan for this unit. Besides this, there is an additional reinforcement for "carrying on" in the fact that the group record book is to take a tour during the year among the churches represented by the members of the class. At each stop it will be placed on exhibition and the members of the class will lead their home young people in discussion of themes appropriate to Christian leadership. This should be of some value in reviving and intensifying the experience of the summer.

Church and Community in a Building Enterprise

(Continued from page 25)

Illustrations

The perspective and floor-plans shown with this article are of the First Methodist Episcopal Church, South, Charlotte, North Carolina. This building is representative of some of the larger church buildings erected in the south in recent years. The auditorium will seat 1,500, and provision is made for a Sunday school of 1,750. On the ground floor are social and recreational provisions, and facilities for the cradle roll, beginners, primary, and junior departments. The primary assembly-room, 32 by 45 feet, provides for 180 children, with 18 classrooms adjacent, half of these being on a mezzanine floor. The junior department is provided for in the same way. On the first floor, there is the main auditorium, and an adult assembly-hall, which seats 550 adults. Near this hall are 8 classrooms for adults, and also the executive offices. On the second floor provision is made for 300 young people, in an assembly-room and 9 classrooms. On the third floor provision is made for 180 intermediates, in an assembly-room and 12 classrooms; and the senior department is provided for in the same way. On all floors are coatrooms, toilets, and other facilities. Building recently completed.

Convincing the Public

(Continued from page 23)

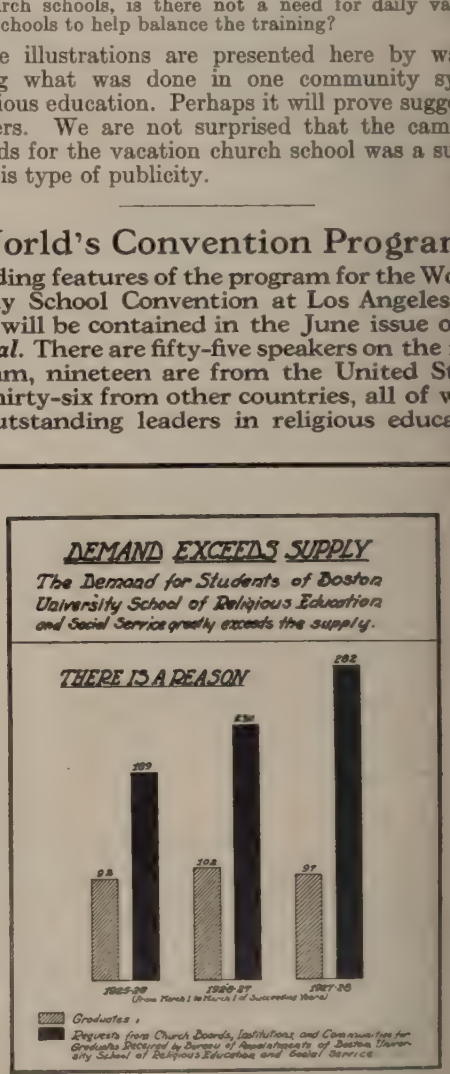
vide a satisfactory standard of measure. Further objection might be urged because of the seeming opposition which this chart indicates between secular and religious training when in fact no such absolute cleavage exists. Nevertheless, here is a very effective way of presenting to the public our laxity with respect to religious education. The statement accompanying this chart was as follows:

> The Wichita public-school enrolment for all grades and high school is 18,383. This group receives 21,177,216 hours of secular instruction per year, or an average of 1152 hours each.
>
> Liberal figuring shows this same group receiving but 643,405 hours of religious training in both weekday schools of religion and Sunday schools, or an average of 35 hours each per year. On this basis of hours alone and without considering the difference in the quality of presentation used in public schools and church schools, is there not a need for daily vacation church schools to help balance the training?

These illustrations are presented here by way of showing what was done in one community system of religious education. Perhaps it will prove suggestive to others. We are not surprised that the campaign for funds for the vacation church school was a success with this type of publicity.

World's Convention Program

Leading features of the program for the World's Sunday School Convention at Los Angeles July 11-18, will be contained in the June issue of the *Journal*. There are fifty-five speakers on the main program, nineteen are from the United States, and thirty-six from other countries, all of whom are outstanding leaders in religious education.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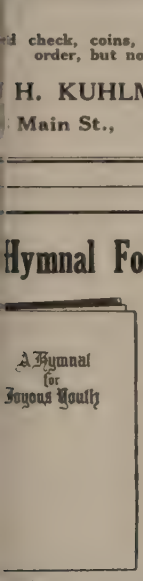

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Present-Day Dilemmas in Religion. By Charles W. Gilkey, D. D. Nashville, Cokesbury Press, 1928. 180 p. Price $1.50.

Dr. Charles W. Gilkey, Pastor of the Hyde Park Baptist Church, Chicago, and Professor, University of Chicago, is the author of six very timely lectures which he gave at Vanderbilt University, May 1927. Few men are better fitted to share experiences with youth than is this pastor, lecturer, traveler, scholar, and friend of young people everywhere who are in search of truth.

The author proceeds with the thesis that the relief from our dilemmas will be found in broader, inclusive thinking rather than in narrower, exclusive thinking, suggesting that in all areas of experience, and more especially in the realm of religion, there is much which the student must deal with in terms of "both—and," rather than in terms of "either—or." Dr. Gilkey has succeeded in a remarkable way in enlarging the reader's outlook on religion and on the relation of religion to the rest of life. In the background of the author's mind, there is evidence of the conviction that for many years religion, perhaps, more than any other major human interest, has suffered serious injury "upon the horns of false dilemmas" that have been thrust upon it by inaccurate thinking or inadequate experience.

In these days when youth are searching for reality in their relationship to God and their world; when youth are disillusioned by our insistence to make the *Bible* a look of logic rather than a book of life; and when youth must listen to leaders who argue about God but who, apparently, due to a lack of personal spiritual achievement, are unable to reveal God, such a note as is struck by Dr. Gilkey is indeed timely. Youth know well that there is much unattained in truth and so does this author. He insists from time to time that due weight should be given to the discoveries even of a child but that suspicion may easily be cast toward the negations of an expert. The reader is reminded, again and again, that we shall always have among us, in matters political, social and artistic, as well as religious, those whose mental foreground is filled by the appreciation and preservation of valuable things that are old, and likewise that we shall always have among us, in every realm of life, those whose minds and hearts are kindled by the discovery and application of valuable things that are new, and that we need to remember that through all this long history, Christianity has made itself "the heart of all ages in the foremost files of time," that its special treasures of spiritual experience and social self-sacrifice have been steadily enriched by saints of many generations.

And so throughout the six lectures, under the titles, "Dilemmas True and False," "Things New and Old," "Practical Service and Inner Renewal," "Definition and Symbol," "The Individual and the Group," "In the World but Not of It," the author has revealed, not so much the results of his theological discoveries, but has rather shared the blessings of his insight to the honest searcher for truth.

Young people everywhere, as well as leaders in all walks of life, will find the book practical and certainly very worthwhile. —Roy A. Burkhart.

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The Science of Religion. By Lewis Guy Rohrbaugh. New York, Henry Holt and Company, 1927. 291 p. Price $3.00.

In these days when much effort is being made to reduce psychology to a clear case of mechanical stimulus and response, making it simply another branch of biology; when religion is altogether subjective, explainable in full by this type of psychology, resulting for the student in the pretense that there is no such thing as religion as is commonly understood, it is indeed timely to read the words of one who sees purpose in our universe; who has common sense enough to believe that there is a law and intention behind our universe.

This author does not stop to ask whether there is a creative power and a law and a purpose behind this life, but sets out to discover, using every area of scientific achievement and human attainment to find what that creative power and law and purpose is. He maintains that a logical ideal and a true spiritual truth should not contradict or obstruct the invaluable material knowledge that science and those who study material facts bring in; maintaining that in the stubborn and stupid quarrel between science and religion we have lost our perspective. As the author suggests we need to regain our proper balance in order to discover that the first great reality for us all is neither science nor religion, but human experience as a whole. As conceived in this text, the science of religion represents the broader interpretation of the psychology of religion, seeing geology, astronomy, physics, biology, history "playing helpful roles," and calling into service the customary scientific methods as observation, hypothesis, definition, description, contrast, analysis, and so forth, and providing a systematized body of knowledge, organized chiefly on psychological principles and methods.

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—H. S. S.

eaching Intermediates in the urch School. By Alma Stanley ridan. Printed for The Teacher ining Publishing Association by The thodist Book Concern, New York. p. Price $1.00.

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—L. C. K.

Life Service. By Amos John Traver. iladelphia, The United Lutheran Pub- ation House, 1928. 95 p. Price $.75.

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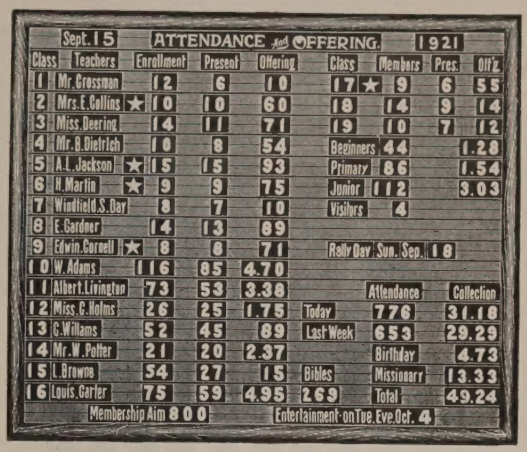
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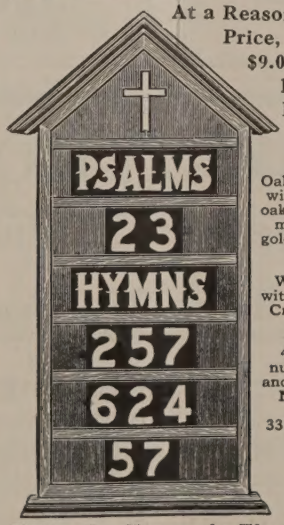

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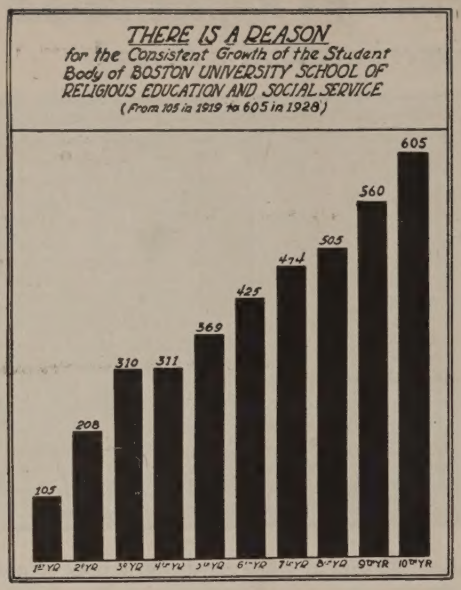

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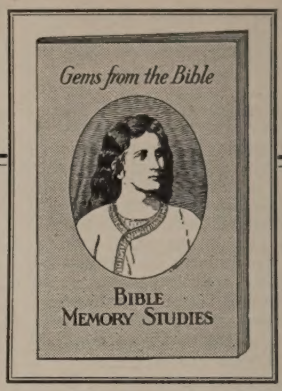

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The European Delegation to Los Angeles

(Continued from page 20)

t the request of the British Committee, I shall e the honor of presenting to the Convention the ort on the Sunday-school movement on the Con- nt of Europe during the quadrennium, and also aking the appeal for the continuance and further- e of the work. It is with a deep abiding sense of itude that we acknowledge the support which enabled us during these years to answer the calls have come so insistently from those lands on the tinent where the political tyranny of many quar- has caused the people to turn their attention to Sunday school as a potent factor in their national for stabilizing a lasting peace. But notwithstand- what has been accomplished, we stand at the ment only on the fringe of this great enterprise n inheritance greater than we dream of awaits had we but the power of vision to see it, and the ressive ability to go in and possess the land.

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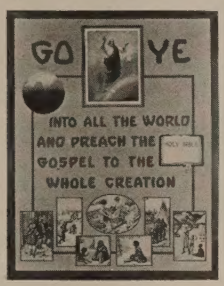

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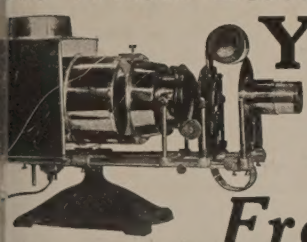

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(Continued from page 13)

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